



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

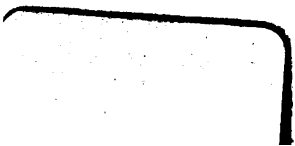
About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

NYPL RESEARCH LIBRARIES



3 3433 06914046 9



ANNEX

1

2

3

1. The first part of the document is a list of names and titles, followed by a list of dates and times.

Henry C Bowron
Book

7th Month 19th 1851

For it is said
Z XI

... .. of

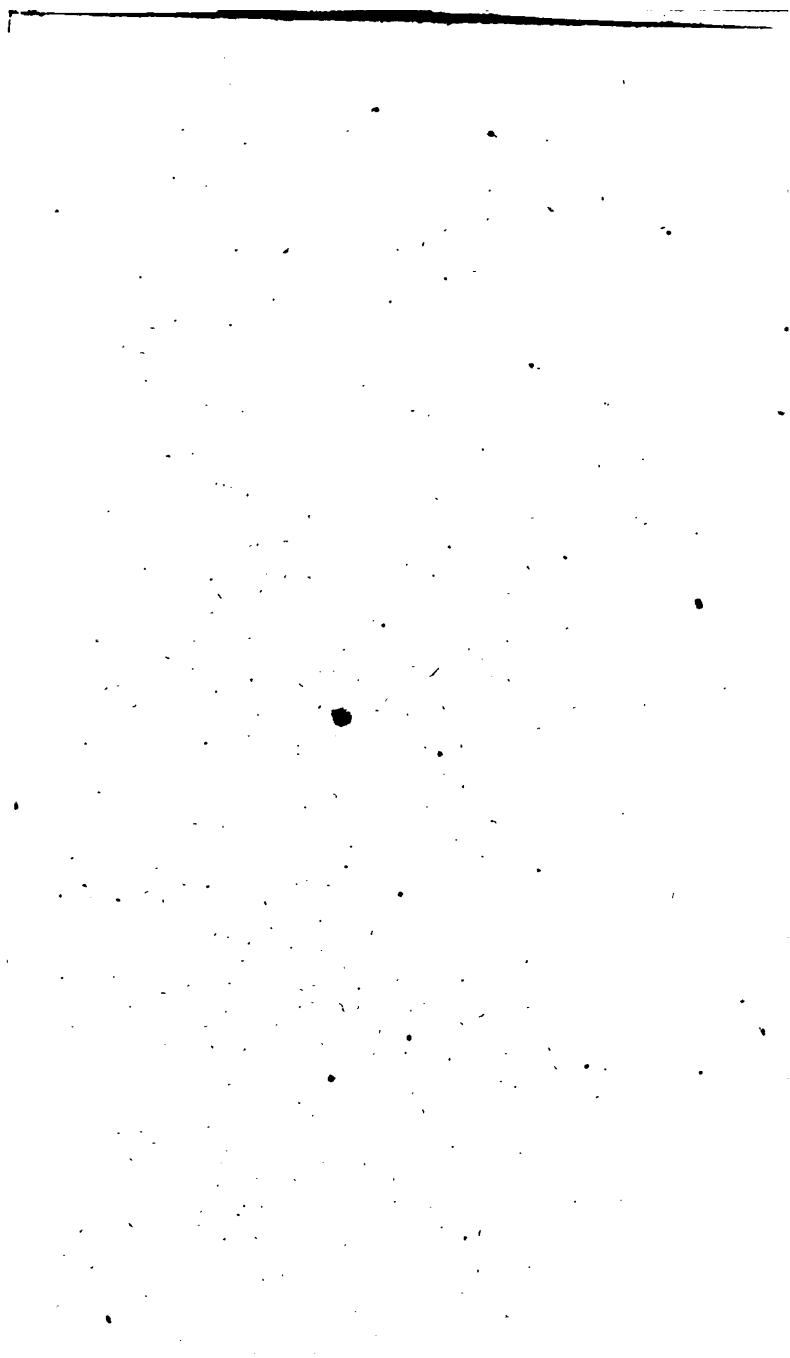
...

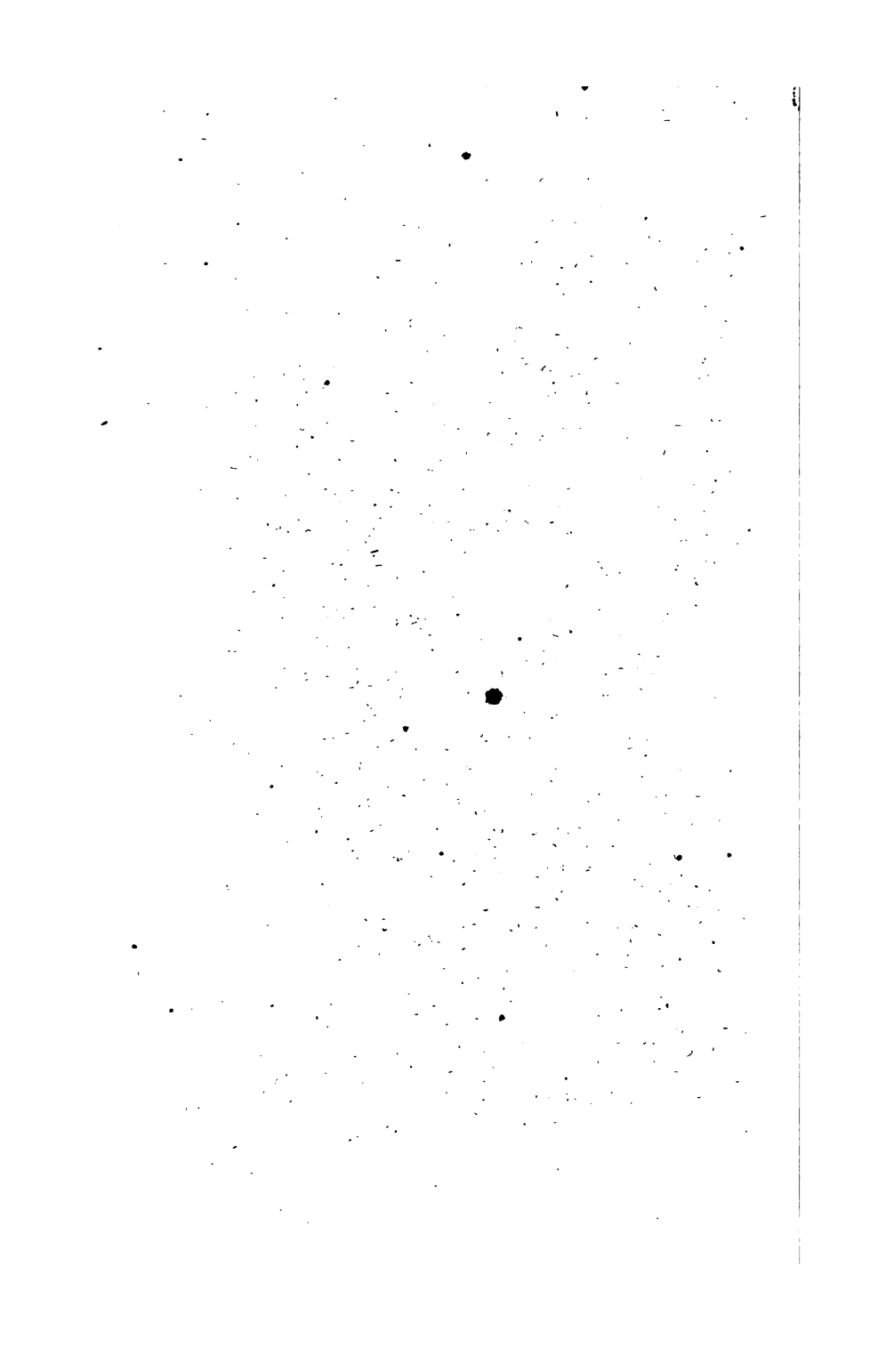
1771

.....

100

17-1-1944





✓

12-1854

FRIENDS' MISCELLANY:

BEING A COLLECTION OF

ESSAYS AND FRAGMENTS,

**BIOGRAPHICAL, RELIGIOUS, EPISTOLARY, NARRATIVE,
AND HISTORICAL;**

DESIGNED FOR THE PROMOTION OF PIETY AND VIRTUE, TO PRESERVE IN
REMEMBRANCE THE CHARACTERS AND VIEWS OF EXEMPLARY
INDIVIDUALS, AND TO RESCUE FROM OBLIVION
THOSE MANUSCRIPTS LEFT BY THEM,
WHICH MAY BE USEFUL TO
SURVIVORS.

The memory of the just is blessed.—Prov. x. 7.
Gather up the fragments that remain, that nothing be lost.
John, vi. 12.

EDITED BY JOHN & ISAAC COMLY, BYBERRY.

Vol. IV.

PHILADELPHIA:
PRINTED FOR THE EDITORS BY J. RICHARDS,
No. 129 North Third Street.

1833

ED

TO NEW YORK
PUBLIC LIBRARY
196256A
ASTOR, LENOX AND
TILDEN FOUNDATIONS
R 1965 L

CONTENTS OF VOL. IV.



	<i>Page.</i>
Isaac Andrews' Account of his Life and Religious Exercises,	1
Letter from Samuel Foulke, - - - -	14
Obituary Account of Samuel Foulke, - - -	16
Religious Experience of an Indian, - - -	17
Testimony concerning Hattel Varnum, - - -	25
Do do Abigail Varnum, - - -	25
Do do Andrew Moore, - - -	26
Minute of Women's Yearly Meeting, 1814, - -	27
Account of the last Sickness and Death of Wm. Hampton,	29
Reflections on Education, by Huson Langstroth,	34
Moral Sense, - - - -	47
Samuel Neale's Account of John Pemberton, - -	48
Account of the last Sickness and Death of Robert Mott,	49
Matthew Franklin's Letter concerning Robert Mott,	57
Account of Ann Carlile, - - - -	61
Lines on her Decease, by John Baldwin, - - -	63
Tribute to her Memory, by J. Austin, - - -	64
Extracts from Job Scott's Letters to James Bringham,	66
Ancient Record of Chesterfield monthly meeting, -	69
Testimony concerning Henry Clifton, of Kingwood, -	73
Journal of William Blakey, - - - -	76
Recollections of Abraham Gibbons, - - - -	161
Edward Bradway's Testimony concerning his wife Elizabeth Bradway, - - - -	170
Account of James Hunt, - - - -	173
Letter from Edward Stabler, - - - -	175
The Meeting, - - - -	178
Elizabeth Lewis, - - - -	180

	<i>Page.</i>
Friendly Advice; by Elizabeth Levis, -	182
Elizabeth Levis's Account of Susanna Blundel, -	190
Mary Pryor, - - - - -	191
Memoirs of James Simpson, - - - - -	193
Memorial of Ann Byrd, of New York, - -	227
Letter from Robert Butcher to Sophia Hume, -	235
A Farewell to Rachel Wilson, by John Drinker, -	239
Account of the People called Nicholites, -	241
Lambert Hopkin's Account of Joseph Nichols, &c. -	256
William Needle's do do - - -	259
John Woolman's do do - - -	260
Job Scott's Remarks on the Nicholites, - -	261
Reflections, - - - - -	264
Testimony concerning Jacob Paxson, - - -	267
Notices of Benjamin Lay, - - - - -	274
Letter from Abel Thomas to his wife, - - -	276
Do do to T. & M. W. - - -	283
Ann Moore's Journal, - - - - -	289
Testimony of Gunpowder monthly meeting, -	290
Do of her daughters concerning her, -	292
Her Journey to Pennsylvania, Albany, &c. -	294
Second Journey to Pennsylvania, New Jersey, and New York, - - - - -	306
Voyage to Europe, in 1760, - - - - -	347
Travels through Pennsylvania, and New York, in 1778, -	365
Ann Moore's Testimony concerning Alice Jackson, -	373
A short Testimony concerning Christiana Alsop, -	374
On Self-Examination, - - - - -	377

FRIENDS' MISCELLANY.

No. 1.]

FOURTH MONTH, 1833.

[Vol. IV.

ISAAC ANDREWS'

Account of the early part of his life, his religious exercises, and call to the ministry.

Under an humbling sense of the great goodness, and inexpressible mercies of Almighty God, manifested to me, a poor finite creature, even from my childhood, my heart has often been affected, in such a manner that I thought I should be most easy to commit a few hints thereof to writing.

When I was about six or seven years old, I was induced to believe there was a God, and that he loved good children, and was displeased with those who are naughty. This caused me to be afraid to tell lies, or be wicked. I likewise believed there was a devil, that had power to hurt bad children; and when I had done amiss, I was afraid of falling into his power. I loved to go to meetings: and when I sat still in them, I was easy in mind; but when I did otherwise, I was uneasy. I loved good men and women, especially ministers; and had a dislike to those who were wicked.

When I was between eight and nine years of age, I was put apprentice to Jonathan Wright, near Burlington, about fifty miles from my mother, and all my relations and acquaintances. Being entirely among strangers, the Lord was kind to me, making

me sensible of his love in turning my mind to seek him, alone, and to cry to him for the influence of his holy Spirit, that I might be preserved from evil; to which I found I was by nature inclined. And he did preserve me in his fear in a wonderful manner, until I was about sixteen or seventeen years old.

Oh! the strict government that I was kept under, at that time! My greatest delight was, to be alone; to wait upon, worship, and praise the holy name of my God, for his goodness to my soul. I saw a necessity to use the plain language, as *thee* and *thou* to a single person, at all times, and in all companies; and whenever I did refuse or neglect this testimony for Truth, even to an animal, I was reproved for it. So that I firmly believe it is a testimony that Truth requires of all that make profession thereof; however light some may think of it.

About this time, my mistress died. She was a woman of piety and virtue, and showed great tenderness and care towards me. On her death-bed, she warned me to beware of bad company; as though she saw the snare I was like to fall into. Notwithstanding her caution, I was caught in it; for I became acquainted with some young men and women, who took great delight in what the world calls innocent mirth; such as fiddling and dancing. But whatever some may think of such amusements, they did not prove innocent to me. I was thereby gradually drawn away into the wilderness of sin and transgression, where no light appeared.

Although at my first going into this company, I was deeply distressed, and condemned for it; so that I concluded I would go no more, yet opportunity and importunity prevailed. Then was I again

followed by judgment, and sometimes made covenant to do better; but the temptations of the enemy, with my own inclination, and the enticements of others, prevailed, again and again. At length, I began to flee from judgment, and endeavoured to stifle the witness of God, in my own heart, which often arose and testified against the evil I was in the practice of. But I was tempted to make merry over this inward reprove, by trampling upon it, singing and dancing, whenever it arose. So, by degrees, I seemed to gain a victory over it, still presuming on the mercy of God, and adding sin to sin; until I was left to myself, so that I felt no reproof for any thing I did.

Oh! what vanity and folly did I indulge in! My companions applauded and caressed me, for my activity; which prompted me to go on, and I soon became a proficient in the school of satan; leaping and dancing and making merry. Yet was I mercifully preserved from what are called gross evils amongst men.

In this state I continued about two years; and although I went to meetings, yet the sound of the violin was so sounding in my ears, that I received no benefit thereby. In this state of darkness, the tempter persuaded me all was well; and I thought I was a clever fellow, being much esteemed by those my associates.

Being now free from my master, I thought to take my swing in the world. Yet, at times, I thought I should be brought back again through judgments; but I looked at such an event as at some great distance from me. However, through mercy, it was nearer than I was aware of.

Having some cattle at Little Egg-Harbour, I was

obliged to go there, to provide hay for them. While I was there, I thought of my father and mother, who were both dead, and I was left like a sparrow on the house-top, or like a sheep in the wilderness, without a shepherd. Thoughts like these caused a kind of melancholy to seize me, which I did not like. Being far from my jovial companions, I wanted to get back to them; and therefore thought to get my cattle wintered, but nobody appeared willing to undertake it. So I was obliged to procure hay for them myself; which seemed a cross to my own will. As I was working, my heart became sad. At length, on a clear day, I saw a little black cloud arise in the north, at a great distance; at which I was somewhat surprised. Looking at it again; I saw it arose fast, and increased in blackness; which augmented my fears, and terror began to take hold of my mind, so that I durst not stay in the meadow any longer. In haste, I ran to the sea-shore; the cloud at the same time came swiftly over me, and I was smitten to the ground, with thunder.

After some time, I got up and went to the house, where my sister Hannah dwelt. And as I lay on a bed, my sight and sense, as to any thing outward, were taken away; but I saw inwardly all my sins that I had committed. Death seemed to look me in the face, and there appeared no way to escape. I also saw, that if I died in that condition, nothing but misery would be my portion. Oh! the dread and terror that I was in; seeing, as to my apprehension, the very lake that burns with fire and brimstone, "where the worm dieth not, and the fire is not quenched." This, I thought I saw to be the end of the wicked, who sin against knowledge, until their day is over.

Oh! if I had been in the possession of a thousand worlds, at that time, I would have given them all for a little more time. I longed for it, but could not ask it, with any degree of faith; for my heart was hard. Thus, under inexpressible anguish, I remained for some time. No tongue can tell, nor heart conceive, to the full, without an experimental knowledge of it; which I sincerely desire may never be the case with any.

After being in this condition, until all hope was gone,—on a sudden, my heart was tendered, accompanied with a flood of tears. Oh! then the cry was, for a little more time; which, at length, seemed to be granted, on condition that during the remainder of my life, I would give up my heart to serve him, who hath the lives of all flesh at his disposal. This I now felt very desirous to do; crying for strength, and mercy, and forgiveness of my sins, in such a manner as to be heard by those near me.

The first thing I remember, as to any thing outward, was my sister, who held me by the hand, and thus expressed herself: “Ah! brother, he that hath all men’s hearts in his hand, can change them in a moment.” These being “words fitly spoken, were as apples of gold in pictures of silver;” to which I could make no answer.

Thus, the Lord by his power, restored me immediately to perfect health, and to my senses, in a few hours. I then returned to my labour, in deep thoughtfulness and fear. And when I had performed what I was engaged about, keeping all to myself that I had passed through, I returned to my brother’s house at Mount Holly, where I made my home.

I soon met with many temptations: for, falling again into the company of some of my former companions, I found it very hard to take up the cross, and deny myself of old practices, which, through long custom, seemed interwoven with my constitution. I had the same inclination to vanity and folly as before. The adversary strove hard to keep possession of my heart; and through weakness, I was several times prevailed upon to join in dancing, and making merry; which brought distress and anguish upon my soul.

The last time satan prevailed on this subject, was as follows: as I was going along street in Mount Holly, I heard a fiddle, and thought I would not go near it. Yet when I came opposite the house, it was suggested to my mind, that I might stand still, and hear what they were playing: for there could be no harm in that. Then, that I might go to the end of the house, and listen; there being no harm in that. So I complied. Then it seemed as if it was said, thou mayst go into the house, but be sure not to dance; there is no harm in that. So the enemy prevailed by subtilty, and I lost my strength, and to dancing I went, as though I knew no better.—But this query came into my mind, Where art thou? Then I saw where I was, and abhorred myself. So I left the company abruptly, and went out, and wept bitterly.

Oh! that night was a dreadful one to me. I thought the very terrors of hell took hold on me. I saw I had broken my covenant, from time to time, and how the Lord had forborne with me. I was now charged to break off my sins, or else I should go back where I was when he met with me before, and

should be left to myself: and the pit I then had a prospect of should be the lot of my inheritance. Oh! the bitter cries and groans, which those apprehensions then produced! I hope I may never forget them.

I then entered into a solemn covenant, that if the Lord would give me strength, I would never do the like again. This covenant I was enabled to keep,—blessed be the Lord; for it was his power that preserved me from the jaws of the devourer. When this was over, I had faith to believe that the Lord, in his own time, would enable me to overcome all my sins. A prayer was raised in me daily, that he would pardon, and blot out my transgressions, and remember my iniquities no more.

Oh! the days and nights, the weeks and months of sorrow, I had to pass through! So that I had no comfort in any thing; bemoaning my condition, and crying to the Lord for strength, that I might be enabled to please him. When I was in company, I endeavoured to hide my inward exercises from all mortals; and in so doing I felt a degree of peace to attend me, which was like healing oil to my wounded soul. This increased my love to God, and my hope of salvation, through Christ.

Afterwards I was tried another way. My former companions began to mock, and deride me, saying, I was grown proud, and would not speak to them; or, that I was in love; or, going melancholy. Sometimes one would say, "I suppose you will be a preacher, by and by." Another, "You used to be a good fellow, what ails you now, to be so churlish. You are afraid to spend your penny. Come, we will treat you, if you will go with us." I told them

no; I had something else to do. Then would they leave me in a flouting manner; which I found I must bear, and keep to myself, conversing but little with any; and by this means I increased in strength.

Thus, the Lord was pleased, in mercy, to carry on his great work in me. My heart become daily more exercised on account of sinners, especially for my old companions, that as he had met with me, and shown me my condition,—so, that he would also be graciously pleased, in mercy, to awaken them to a sense of their wretchedness and misery, and that they might be made partakers of his mercy and forgiveness.

Thus, as I took up the cross, and was faithful to what was made known to me to be my duty, I found an increase of peace in myself; and to God, the author of it, thanksgiving and praise was raised in my soul to his worthy name, which was as a strong tower, unto which I fled in time of temptation and trial, and found safety. I saw it to be my duty to go to meeting, both on first and other days of the week; and I endeavoured to have my mind retired inward, as much as possible, therein to wait upon, and to worship God, who is a spirit, in spirit and in truth. As I continued diligent in this exercise, I came more and more to experience the Lord's power to come over me, particularly in silent meetings; and as I bowed under a sense of his goodness, I was enabled to reverence and worship his holy name, in fear and trembling.

Oh! the sweet peace and solid comfort that attended my mind after meetings. The remembrance of it made me long for meeting day to come again. Thus was I fed, like a child, with milk, from time

to time; which encouraged me to keep to that duty, although the meeting was very small, and mostly held in silence. But after a time, I found it harder to get my mind still. Death, instead of life, seemed to attend me. This caused a query, why it should be so? which I could not resolve. I began to doubt and fear, that I had been mistaken in time past, with respect to my sense of worship. This state continued for a time, until I was almost discouraged. But an handmaid of the Lord, Hannah Hurford, came to visit us; and after sitting some time in silence, she stood up and said, "Friends, I perceive the living amongst you, are scarcely able to bury the dead. And this is the reason, some are so exercised." She further said, "Be not discouraged; but keep to thy exercises, and thou wilt know better times." And so I found it, life sprung up with her words, and I was greatly refreshed and encouraged to persevere.

Soon after this, I was married to Elizabeth Elfreth, daughter of Jeremiah Elfreth, of the city of Philadelphia, on the 21st of the 9th month, 1738. We first settled at Mount Holly, for about five months; then removed to Haddonfield, where I entered into a great deal of business, considering my ability and experience. This brought a fresh exercise on my mind, for fear I should not conduct agreeable to the profession I made; which often engaged me to beg for wisdom and strength, that so I might not hurt my inward condition.

I found it my duty to keep to meetings, notwithstanding my increase of business; believing all my endeavours would be fruitless, without a blessing from above. I seldom went into public company,

without begging for preservation; which seemed measurably to be granted. So I went on with my business, with cheerfulness, and great peace of mind.

About this time, I saw, as I apprehended, that I should be under a necessity to call to my fellow-creatures, in public, to come to that Fountain, which in some measure had healed me. This brought to my remembrance how it was with me, when I followed the voice of the stranger into the wilderness; and Oh! how did I lament my lost time, from the age of sixteen to twenty-four, about which age I had the same apprehension. This exercise brought me very low in mind, in consideration of what a rebel I had been; and I was made willing to say, Not my will, but thy will be done. Be thou mouth and wisdom, tongue and utterance. So in great fear I went to meetings, dreading the time, and often crying, Oh! that thou wouldst make me what thou wouldst have me to be, even as clay in the hands of the potter!

In the 7th month, 1740, at a meeting at Newtown, the Lord's power came upon me, and I was moved to speak to the people, and to exhort them to labour that they might know a profound silence. But Oh! the pleading and reasoning that attended me, until the meeting was over. So I went away under condemnation, and in great distress, considering how I had disobeyed a merciful God, who had done so much for me, a poor unworthy creature, not deserving the least of his mercies. Thus I remained in a humbled, pensive state, until the 28th of the same month, when, being at a meeting from home, at which were many of my acquaintances, the Lord's power again came over me, and I was moved to

kneel down, and supplicate his name: and although the cross was great, the crown of peace was greater. Blessed be his name for ever and ever. Amen.

Thus, reaping the fruits of obedience, I was made willing to comply with what appeared to be required of me. My mouth, from time to time, was opened in testimony and prayer; and, as a child, was I fed with milk, for a time. But afterward, a fresh exercise attended me. The Lord was pleased to withdraw the light of his countenance; and great darkness seemed to cover my mind. I sought him daily, but to no purpose, as I thought; and the enemy was strong in temptation. So my sorrows increased. I examined my past conduct, but could not find the cause: my faith and hope were almost gone, and I was ready to sink in despair.

But as my hands were employed in my labour, on a sudden, I seemed to hear a voice, saying, "Stand still, and see the salvation of God." As these words came, I stood still; and Oh! the power, with which my heart was filled: insomuch that I was broken into great tenderness, and wept for joy. Then I took up a new resolution, to follow him, wheresoever he should be pleased to lead me. I was ready to sing, as it were, on the banks of deliverance; hoping I should never be so tried again. But I was not permitted to remain long in this state; for, soon after, I was tried again with a senseless, light, airy spirit; so that I could scarcely think of any thing solid: and I was almost ready to condemn solid weight in others.

About this time, some women friends came to my house from Pennsylvania, and appointed a meeting at Timothy Matlack's. I concluded to go with them,

but thought it looked very foolish, and they very despicable, for attempting such a thing. I went, and sat down with them, still being under the cloud, which continued till near the close of the meeting; when, unexpectedly, the Lord's power came upon me, and I was moved to supplicate his name. So I kneeled down and prayed; but as soon as I was on my seat again, all was vanished away; and I could not believe I had felt his power, but thought it was a fiction. So went home in great trouble, and concluded all my hopes of a Saviour were gone, and that I was certainly under deception; and my sorrows increased day and night.

Oh! how did I lament and mourn, because my hope of a Saviour was gone! At length, I concluded to take a ride into the woods, to seek my Beloved, where I might be less interrupted. But there, I thought he fled from me, for a time. I then came to this resolution, that if I died, I would die seeking and crying after him. Upon coming to this conclusion, my mind became more still; and in this stillness, came the fulness of him who is the resurrection and the life, and his living presence raised my drooping soul from death into life, by which I was enabled to praise his holy name.

When this exercise was over, I thought I had a prospect of the state the disciples were in, when their Shepherd was smitten, and the sheep were scattered; and how the death of the cross looked to them as a despicable thing. And though he appeared to them, and vanished away, and some of them could not believe that they had seen him, but that it was a fiction;—yet when he appeared again, they were strengthened to believe it was he, without any

doubt. This being confirmed, they had to strengthen others to follow him, in the way of the cross, and self-denial, without which, no man can be his disciple.

Thus was my hope renewed, and my faith increased, to believe in Him, who is the way, the truth, and the life; and no man can come to the Father but by him. This I had to declare to others, and was engaged to invite and persuade them to come to Christ, the hope of glory. I had also to go to and fro in the earth, that this knowledge might be increased; and it became my meat and drink to do the will of my heavenly Father. I felt love to flow in my heart towards all mankind, and strong desires were raised in me that they might come to the knowledge of the Truth, and be saved. In this love, I visited most of the meetings in Pennsylvania and New Jersey.

Thus, when we are obedient to the manifestations of that Divine Light, which is placed in our hearts, we have to experience peace and tranquillity of mind. Oh! may it be my most earnest concern, to yield true obedience to its dictates in my own breast, to the close of my days.

ISAAC ANDREWS.

The author of the preceding account is mentioned by John Woolman in his journal: in 1746 they went together on a religious visit to Virginia and Carolina. On their return, he says, "my companion and I travelled in harmony, and parted in the nearness of true brotherly love." In Ephraim Tomlinson's journal, we find notice of his travelling with Isaac Andrews to some meetings near Egg-Harbour in 1769: he states that his companion "was powerfully led in the ministry; in a deep manner,—much to the state of the people." In the memorandums of our ancient friend John Hunt of New Jersey,

frequent mention is made from 1770 to 1775, of the preaching of Isaac Andrews at Haddonfield and the neighbouring meetings: his ministry is described as "very notable, powerful and affecting." Samuel Foulke of Richland, in a brief note of the decease of Isaac Andrews, says "whose clean and exemplary conduct through life, had been agreeable to the sweetness of his ministry." He died about the 15th of the 12th month, 1775.



SAMUEL FOULKE'S LETTER TO A FRIEND.

Richland, 8th mo. 22nd, 1790.

Esteemed Friend,—

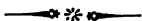
On thinking of the satisfaction we received in thy company and service among us last week, which I have reason to believe was generally acceptable;—and recollecting that thou appeared a little low spirited, at my house, after the last meeting, as though thou hadst not the desired satisfaction in thy own breast,—I felt, and still feel, a sympathy with thee; and therein have freedom, by a few lines, to communicate to thee some thoughts that arose in my mind while thou wast with us; which the shortness of the time limited in thy last visit at my house, did not permit me then to impart in conversation. From my youth, my heart has been impressed with a true love and veneration for the gospel ministry;—being convinced that it is a pure gift of God, and is by him dispensed to whom he sees meet to prepare and qualify for his own work, the advancement of religion amongst men, and the praise of his great and excellent name. As to the exercise of this precious gift, in the congregations of his people, there is, and ever has been a great variety, or diversity in the manner of the operation of it, though under

the influence and direction of the same spirit. This I believe to be consistent with the will of Infinite Wisdom; for infinite variety is seen in all his wondrous works.

Now, as the use and end of speaking is to be distinctly heard and understood, in order to impress the minds of the hearers with a due sense of the matter or truth intended to be inculcated,—permit me, my dear friend, without offence, to offer the following observations: Though there may be some occasions that would justify the raising of the voice to a high key, yet I think those occasions are rare, and should be judiciously directed; for I have seen many instances, when good words and pertinent matter have been expressed too loud and too fast; so that some of the good sense and savour has been lost in the sound; more especially in the most solemn and awful part of public worship, I mean the addressing of the Almighty Being, by vocal prayer. Yet fervency of spirit is efficacious, and will accompany the arising of divine life in the instrument, who, keeping in the right line, will be duly furnished with energy of expression, and emphasis of diction, without vehemency. Oh! the transcendent loveliness of the true gospel ministry! Its beauty and excellency are indescribable! It is clearly discerned, only by those who are favoured with a true internal sense of the divine evidence attending it, and have a true relish for the bread which comes down from Heaven, and are thirsting to partake of the pure stream which flows from the fountain of life. In the same friendly freedom I will add, that my mind has been repeatedly touched with a grateful sense of the divine goodness, in laying his hand

upon thee, and qualifying thee to be an instrument for the edifying of his flock, and the praise of his ever adorable name. I conclude, with wishing thee health and prosperity, in the best sense of the word; hoping thou wilt receive this in a measure of the same love which I feel in the writing of it; or at least that thou wilt forgive the freedom thus taken by thy sincere friend,

SAMUEL FOULKE.



Obituary Account of Samuel Foulke.

The 21st day of the 1st month, 1797, died Samuel Foulke, of Richland, in the seventy-ninth year of his age. He was a man, who from his youth, had his mind impressed with the love of religion, and religious meetings. At the first establishment of Richland monthly meeting, he was appointed clerk thereof, in which service he continued about thirty-seven years; and nearly thirty years, served as clerk to the meeting of ministers and elders. In civil life, his invariable wishes and endeavours were to cultivate peace and benevolence among men: and though his inclination would have led him to a life of retirement, which he ever deemed the most desirable; yet he yielded to the solicitations of his friends and countrymen, to serve them in several public stations. In the decline of life, under the infirmities of old age, he delighted to sit with his Friends, in their silent meetings; and to spend much of his time in reading the holy Scriptures, which, in his estimation, contain a divine treasure surpassing all other writings whatsoever.



Account of the Religious Experience of an Indian man, a resident in Oneida County, in the State of New York, as related by himself to a number of Friends.

Some years past, it was laid upon me to encourage others to do well. I thought I was a poor Indian, I could not encourage others to do well; so I shoved it away, (putting out his hand as though he had put it from him;) but (bringing his hand back and laying it on his breast,) he said it was brought back again, and laid upon me; I then shoved it away again. It was then opened to my view, that the truth was a very precious thing, very precious indeed: Oh! how precious it did look to me! We can say it is innocent, but that's all we can say; words cannot tell half. I then said with Peter, "Depart from me, O Lord, I am a sinful man;" but it was laid upon me again.

As I was going to a meeting one morning, I saw a flock of sheep before me; (putting his hand to his eyes, he said I did not see them with these eyes,) they appeared to be travelling along before; the foremost ones were fat and grown large, and I heard them talking to one another, (putting his hands to his ears, he said, but not with these ears,) saying, God speed, help you on the way. The hindmost looked poor and small; their heads hung down, and they seemed almost ready to give out. I wondered what it should mean; then something came and talked with me, (putting his hand to his breast, he said it talked to me here,) and told me, "These are my sheep, and this day you shall see them lift

up their hands in hope, and feed on the bread of life: those that are before are the priests and deacons; they are grown fat and full; they can encourage one another, but they forget the poor of the flock." I went on to meeting; the priest proceeded, and went through with his usual course of exercise: he preached, prayed, and sung, and used those very expressions I heard the fat sheep use to one another. After he had done, I thought it my duty to tell them what I saw on the way: so I did; and I thought I saw my vision fulfilled; the poor of the flock lifted up their heads in hope, and were encouraged; and the priest acknowledged, in the presence of the people, that what I said was true; and that the truth had been declared among them by a poor ignorant Indian: then I went home very comfortable. Oh! how comfortable I did feel.

Then sometimes I felt my mind drawn into sympathy with some; and I wanted to go and see them; but I was afraid some would think I undertook to encourage others to do well; I did not want folks to think so. I felt such a sympathy for some, I wanted to go see them. I did not know what to do: so I thought I would make some business beyond where they lived, and then call in as though it was by chance, or happened so. I thought a good deal of a poor family, and I took a little grist on my back, and went to a mill beyond where this family lived; I got my grist ground, and came back and stopped in as though I wanted to warm. It was just night, and there was a rich man lived the other side of the road; I suppose he would have been willing to give me a bed to sleep on that night, but I thought I had rather sleep on the poor man's hearth by the

fire. I felt their wants, I wanted to be with them. (Here it is understood, he had a religious opportunity in the family, but his own words are not recollected.) In the morning, when I was going away, I asked the woman to hand me a bowl; she was unwilling. I told her she must: so she got one for me, and I took out part of my meal, and left it with her; for I felt the wants of the poor children, so that I dare not carry it all away: then I took leave of them, and went home quietly.

And so when I felt my mind drawn to any, I went some way to see them: and by and by, I began to think I was getting along pretty well. So, one day, as I was thinking I should go to meeting three or four days hence, I began to think what I should say, when I came there; so I thought it over; and I got something fixed in my mind; I thought it would do very well. I hung it up, and by and by I took it and looked at it again; I thought it would do very well. So I did a good many times before meeting day came; and when meeting day came, I went to meeting; and after the priest got through, I stood up and said it off as well as I could, and I thought I said it off pretty well. But, Oh! how I was troubled! I went home; I did not know what the matter was; but, Oh! how I was distressed! And so I passed along some time, and did not know what the matter was. By and by, something came and talked with me, and says, Did you ever know a great man, if he want great business done, away to Congress or Philadelphia, to send a poor, ignorant, unlearned man to do it? No, I says, I did not. No more will Great Spirit take you. Well, I thought, sure enough, I have been mistaken: I never have

known what good is; and, Oh! how I was distressed, and did not know where to find it. By and by, something else came and talked to me, and says, Great One knows all things; he can do all things; he knows what is best; and if a king want great business done, and has servants under him, if he wants to send a wise, learned man, if he is a faithful servant, he will only say just what his master tells him to say: if he is an ignorant, unlearned man, if he can talk, he can say over after him just what he tells him to say; if it's two, or three, or four words, more or less, as master directs, so he ought to do. Then it says to me, Suppose one of your neighbours have a piece of fresh meat given to him; he takes it—feels of it, looks at it—handles it, hangs it up; by and by, he takes it down—he feels of it, he handles it, looks at it, hangs it up again: so he does a great many times, and keeps it three or four days, till it begins to spoil; then he takes it, cooks it, and sets before you to eat; would you eat it? No: I said, I could not eat it. Well, it says, just so your preaching was the other day: the Great Spirit wont have it; folks wont have it.

Then I thought of it, and it came into my mind, the passage where there was a piece of money brought to our Saviour; I dont remember it particularly; I believe they had some design of ensnaring him; but I remember he asked them, whose image and superscription was on it; they told him, Cæsar's. Well, he told them to render to Cæsar the things that are Cæsar's, and to God the things that are God's. Then I saw my preaching had Cæsar's inscription on it, because it was something of my own preparing; it did not come from the Great

Spirit, and therefore it had not his inscription on it, and he would not receive it, and that was the reason I was so troubled. I saw that every thing of man's contrivance had Cæsar's inscription on it; and only *that* that comes immediately from the Great Spirit, would return to him, or would be food for his true sheep. My sheep, says Christ, know my voice, and they follow me; and the voice of a stranger will they not follow. Now it opened in my mind the passage where the multitude followed our Saviour into the wilderness; the disciples seemed willing to send them away, and give them nothing, but he knew their wants—he did not want them to faint by the way; he called on the disciples, and asked them if they had any thing for them; they say, we have a few loaves and a few fishes, but what are they among so many? But, however, he knew what he was going to do: he directed that the multitude should all sit down in companies on the grass: then he called on the disciples, and they gave all up to him that they had: then he took and broke it and blessed it, and gave it to the disciples. After all this was done, he commanded them to hand it to the multitude; it was food for them; they had enough, and to spare. Just so I see it is now, when Master is pleased to break the bread of life, hand it to his disciples, and command them to hand it to the people; then it is food for them.

Now, after this, it was laid upon me again to encourage others to do well, but the work looked to be so great, and I felt like such a poor ignorant Indian, that I thought I could not give up. I said to *that* that talked with me, there are many that can do better than I; take some other and excuse me;

it asked me, who? I said such a one. It told me to fetch him up: I did in my mind, but he would not have him. Then I fetched up several others; but he would not have them, and told me I must give up. Now, I found the Great Spirit condescend to my poor weak state, and opened things to my understanding in a way to meet my capacity. So I believe it is necessary to wait upon him to be instructed what to say, and how to say, and when to say. And I remembered the passage where the servants were sent to invite unto the feast; they said, It is done, Lord, as thou commanded, and yet there is room! So I find when I can say in truth, It is done, Lord, as thou commanded; that there is yet room for more exercise, for more labour, more invitations; the way is not shut up in my heart.

Then it opened in my mind the circumstance of Joseph, how he was sold by his brethren, and the reason why they sold him. He was designed by the Great Spirit to be greater than his brethren; he had some dreams that seemed to lead them to think so; they concluded to sell him and let him be carried off to Egypt, and then see what would become of his dreams; for they did not intend to bow to Joseph, he was their younger brother: they were not willing he should rule over them; so they sold him, and he was carried off. The Egyptians put him into prison wrongfully; but the Great Spirit was with him; the Great Spirit knew what he was going to bring about. Joseph was in prison; his brethren seemed to get along very well for a while. There was somebody in prison with Joseph, and he was released; and Joseph told him when he came

into the presence of the king to remember him, but he forgot Joseph till he was brought into a strait. The king had some dreams; and there was nobody that could interpret the king's dreams to him. Then this man remembered Joseph. Joseph was sent for; the Great Spirit was with Joseph; the Great Spirit knew all things. So Joseph could tell the king the interpretation of his dreams. So when Joseph told the king what was to happen, the king believed it: it was sealed to the king: then the king thought it best to prepare against the time of famine that Joseph said was coming: and the king thought there was no one so wise and suitable as Joseph, because the Great Spirit was with him. So Joseph was made next to the king; he had all power committed into his hands, only the king was greater. So Joseph ordered store houses to be built, and laid up corn for the time of famine that was coming, and he had the keys of the stores. Now, the famine came; Joseph had minded the good Spirit; he had laid up for the famine, but his brethren were brought to want; they were not willing Joseph should rule over them; and it was now so long since they sold him, that they had forgotten how he looked. Well, now, the Great Spirit was at work: the famine was great; Joseph's brethren were likely to suffer; they heard there was corn in Egypt, and their father sent them down to buy corn: they went and applied to Joseph for corn; he knew them, but they did not know him; he inquired of them where they were from; they told him; and whether they had any brethren; they told him about their brethren and father; and they all went down to Egypt and bowed to Joseph; there was no other way to keep alive;

the famine was so great they must die or bow to Joseph.

Now, it looked plain to me, that we have a measure of the good Spirit given to us to lead us—to instruct us; and it is greater than we are, and designed to rule over us; we may receive it, or we may reject and go counter to its dictates; but, if we do, it will not yield the peaceable fruits of righteousness to us; and although we may sell it and say, We will not have this man to rule over us, and it may be put in prison, yet a famine will overtake us; and we may go into a far country, far away from that that is right, and not even know Joseph, or this Divine Principle; yet that will know us, it will there rise up and plead with us. Now, there is no other way for us but to return back and bow to it or die; for it has all power committed to it. It is Christ, the spiritual Joseph in us: he has the keys of the stores.

The same disposition that was in Joseph's brethren, and in people in the days of the apostles, is now in the people. I have seen some folks so simple as to get mad with a gun, and break it to pieces, because some mischief had happened with it, as though the gun did it: the gun, if it had not been charged and then fire put to it, would not have done any harm. So, when the apostles were charged with something good, and the fire of Divine Love operated on them, then they could do execution, but after it had passed through them, they were like the empty gun; it was not they that did it; it was the flame of Divine Love.

TESTIMONIES

From Sadsbury monthly meeting.

HATTEL VARNAM was born in the county of Wexford, Ireland, of religious parents, who were convinced of the Truth in early times. In the year 1728, he removed with his wife and family into Pennsylvania, being well recommended by certificate, from Cooladine monthly meeting, in the aforesaid county. They settled in Leacock township, Lancaster county; where, being far distant from any meeting of Friends, they were exemplary in frequently calling their family together, to worship God. After some time, there was a meeting for worship and discipline settled and held at their house, for a time. Hattel was a constant attender of meetings, both for worship and discipline, and an exemplary, humble waiter therein;—of an orderly life and conversation; much desiring the prosperity of Truth. He was a true labourer in the church, and a lover of good order therein;—being well qualified to act in the discipline thereof.

About the 22d of the 12th month, 1747, he became weak and helpless, but did not complain of any sickness or pain. Being sensible till near his close, he departed this life on the 27th of the same month, and was buried on the 1st of the 1st month following, in Friends' burying ground, in Leacock aforesaid, aged seventy-seven years.

His wife, ABIGAIL VARNUM, was a diligent attender of our religious meetings, whilst health permitted, and concerned to bear a public testimony therein, which was acceptable. She often advised

Friends and others, to be at peace, one with another, desiring them rather to suffer loss than to contend or debate. Which labour of love frequently had the desired effect.

She was taken sick in the 1st month, 1759, and continued weakly about fourteen months; during which time she gave good advice to her children and offspring. She deceased the 14th of the 3d month, 1760, leaving a good report behind her, and we doubt not, receives the benefit of a well spent life.

ANDREW MOORE was born in the county of Antrim, in Ireland, in the year 1688. In 1723, he removed with his family to Pennsylvania, being recommended by certificate from Ballynacree monthly meeting. He settled in the township of Sadsbury, in Chester county, and in a short time after, he was chosen elder of Sadsbury meeting, which then belonged to New Garden monthly meeting; in which station he continued during the remainder of his life, being well esteemed by Friends and others.

He was of a sober life and conversation, zealous for good order, and had a gift in the discipline of the church, in which he was serviceable. He delighted in the unity of the brethren, and was often made instrumental to end differences amongst his neighbours. He was a diligent attender of our religious meetings, and exemplary in humble waiting therein. He departed this life at his own house in Sadsbury aforesaid, on the 5th of the 7th month, 1753, aged about sixty-five years, and was buried in his own burying ground, being much missed by his wife and family, as well as our meeting.

*Minute of the Yearly Meeting of Women Friends,
Philadelphia, 1814.*

The following excellent advices are deemed worthy of renewed attention, and may be instructively read by those who have never had the opportunity of hearing them, as officially communicated to the Quarterly meetings.

Believing it may be of advantage to our smaller meetings to have some of the exercises of this meeting conveyed to them in writing, the clerk is desired to furnish the Quarterly meetings with transcripts of the following minute.

In weightily deliberating on the state of our religious society brought into view by the reports from the different Quarterly meetings, an exercise was felt in regard to the deficiency still acknowledged in the attendance of public worship; and a fervent solicitude prevailed, that the minds of our members might more generally be impressed with a grateful sense of the innumerable blessings, graciously bestowed upon us by our Heavenly Father, from whose bounty is derived all that we are, and all that we possess.

These considerations, if cherished, would not fail to induce a labour of spirit for the arising of life in ourselves, when met in order to wait upon Him who is a spirit, and must be worshipped in spirit and in truth.

A sympathy was also felt for those who dwell in solitary places, much bereft of outward aid, with desires that they may be incited to persevere in this incumbent duty; remembering that where two or three are gathered together in his name, he has graciously promised to be "in the midst of them."

An earnest solicitude was also prevalent that an increase of the cementing principle of love might be laboured after, and we come to be leavened into its nature; that evil speaking and evil thinking might be eradicated from amongst us;—that, instead of exposing the errors or weaknesses one of another, we should be disposed to cast the vail of charity, and solicitously inquire, “if there be any virtue, if there be any praise,” recommending by precept and example, to “think on these things.” Thus fulfilling the law of kindness of doing unto others as we would that they should do unto us.

And it is earnestly advised, that our members guard against the captivating influence of pernicious publications, which draw off the mind, and vitiate the taste, for the perusal of such writings as would assist in strengthening our desires after permanent riches, and an establishment in unfailling happiness.

On the subject of the religious education of the youth, this meeting was led earnestly to entreat mothers to consider the important consequences of an early attention to the circumscribing limits of truth, in the period of infancy, which might have a tendency to preserve their precious offspring in simplicity when more advanced in life, and be a means of shielding them from many of the delusive customs which prevail in the world.

Much interest was also felt on account of the school education of the children of Friends in straitened circumstances, with a recommendation that an increasing care may be given to this subject; and that we may unitedly labour for the maintenance of our testimonies as held forth in the remaining queries; that so we may shake ourselves

as from the dust of the earth, and Zion arise and shine in her ancient beauty.

Extracted from the minutes of the Yearly Meeting of Women Friends, held in Philadelphia, by adjournments from the 18th to the 22d of 4th month, inclusive, 1814.

Signed by CATHARINE W. MORRIS, Clerk.



SOME ACCOUNT

Of the last Sickness and Death of William Hampton, of Rahway, East Jersey.

He was a man of a regular life and conversation, and careful to provide a subsistence for himself and family; but being brought very low by sickness, he appeared to be in great distress of mind, which his wife observing, asked him the cause. He replied, "there is no mercy for me." She desired him to look to Him that was alone able to help him. He said he could not look. After awhile, he said he was tossed, as one without hope.

In this distressed condition, he lay many days. At length, it pleased Him, who is all-sufficient to afford relief in the most trying dispensation,—to favour him with the spirit of prayer; and his cry was, "Lord, have mercy on me. Be pleased, for thy great name's sake, to blot out my sins, and pardon mine iniquities, and speak peace to my poor distressed soul. O holy Lord, grant that I may have peace, before I go hence. Prepare me for my change—my great change. O Lord, be pleased to grant, that my poor soul may be at peace with thee." Which he repeated several times over; then added, "Be

pleased to help me with a little help, in this needful time." A short time after, he said, "Oh! what a pinching time is this! Prepare me, O Lord, that when thou calls me, I may be ready."

After laying still awhile, he expressed himself thus: "O Lord, I thank thee, that thou hast so far condescended to give me a little hope. I thank thee, O Father, that thou hast lengthened out my days, on this bed of affliction; for if I had been taken away in my sins, where should I have been?" After a pause, he said, "O holy Lord, grant that I may have a full assurance that thou hast blotted out my sins. O Lord, I beg that thou would be with me in the trying time,—the time of separating soul from body. Grant, I beseech thee, that I may have an easy passage. O Lord, since my mouth has been opened, I know not how to be silent, but supplicate that thou would give me an assurance of peace. If there is any thing yet remaining undone, do thou it, for of myself I am not able to do any thing. Oh! be pleased to withdraw the curtain, and shine upon me. Oh! that I may be ready when thou calls, that I may say, here, Lord: for I had rather be with thee, than in the finest place in all the world."

He then prayed the Lord to bless his dear wife and little children; also to bless and comfort his mother-in-law, who was much indisposed. Seeing his friends about him, he said, "Oh! this is hard work. I entreat that none of you may put off your day's work, until such a time as this; for if you do, I can assure you, it will be the heaviest thing that ever you met with. It is enough to bear the pains of the body. Oh! do not put off till to-morrow, but set about it to-day." Then said, "Oh! that I

had been faithful in my younger years; then I had not had to suffer so much as I have done. The Lord called me in my younger days; but I put him off, saying, when I come to be older, then I will be more faithful. But the Lord has met with me, and has laid a heavy rod upon me, in bringing me to this bed of affliction. Oh! this is a bed of sore affliction." A number of friends of both sexes being present, and he looking on them, prayed fervently that they might be preserved and supported; and further said, there was a great backsliding among the youth.

A young man, who was a relation and a school master, coming in, he fixed his eyes on him, and said, "Dear cousin, we have lived together in this town for several years, and thou knowest that I have lived as regular a moral life as most: but this will not do any thing for us, at such a time as this. I have seen too much lightness in thy behaviour. The young people of this place are too light and airy. Oh! if they did but feel, for one quarter of an hour, what I have felt for several hours together, there would appear more marks of sobriety in their countenances. The pleasures of youth are vanity; which I have experienced. I entreat thee to shun light company. The company of one sober friend is more valuable than a thousand of a light, airy behaviour. Thou hast a great trust committed to thee; and if thou art faithful, it will be a blessing; and if not, it will be to the contrary. If thou art faithful, then wilt thou know how to conduct among the children." William then earnestly entreated him not to put off his day's work, because it was so uncertain when he might be brought on a sick bed; and said, "I am now called in the prime of life, and

have not been permitted to live out half the years of a man."

He then addressed himself to his brothers, sisters, and cousins, entreating them all to be industrious, and not put off their day's work until they were brought on a sick bed, for "that is not the time," said he; "remember these are the words of a dying man." Then being for some time silent, and seeing his wife weeping, he said, "My dear, I think it now draws near the time that we must part for a little while. I can say, of a truth, it was the Lord that brought us together; and it is his will now to separate us. Do not mourn for me, but give me up. Be faithful to walk in the way that is cast up, and thou wilt be blessed. Be faithful to the trust committed to thee; and let nothing turn thee aside." At another time he said to her, "Thou hast got a good habitation, near meeting; be steady, and have a care over our poor children; keep them in plainness, and to meetings; and when they arrive to proper ages to be put to trades, place them with sober Friends."

Two nights before he departed, his father-in-law being about to take leave of him, he said, "Farewell, father. I hope we shall meet again, where we shall never part." During the night, being in much extremity, he inquired for his father; and being desirous of seeing him, he was sent for. When he came, William said, "Dear father, thou hast been a kind father to me, in my necessity, I hope the Lord will reward thee." He desired to be remembered to his friend, Robert Willis, saying, "He is a friend I always set much store by. I should have been glad if he could have been here at this time."

The day before he died, he was under much difficulty in speaking, and said, "Friends, as I know not how long I may have my speech, I now take this opportunity to bid you all farewell." His mother-in-law taking him by the hand, he said, "Dear mother, I have loved thee ever since I was acquainted with thee; and also my dear father, so I bid you farewell—farewell in the Lord. I hope we shall meet again where we shall never part." He further said, "When you perceive that I am going, I entreat you all to be still, and quiet in your minds; for it may be that the Lord will favour us at that time."

He expressed that he had been much comforted with the company of his friends in this trying time. "It has often revived me," said he, "when I have been very low, to see them come in, and sit soberly." He also expressed much satisfaction with the kindnesses received from his friends. To his sister-in-law, who attended him during his illness, he said, "Thou hast been exceedingly kind to me, in this time of great affliction. I hope the Lord will reward thee." Shortly after, he said, "I long to go. Now I am ready. I am easy, and want to go to sleep." He soon after departed this life, without sigh or groan, on the 24th of the 2d month, 1781.

It was observable, during the whole of his illness, which was upwards of four weeks, that his understanding was preserved clear to the last.

He was the son of Abner and Rachel Hampton, of Rahway.

SOME SERIOUS REFLECTIONS

Respecting our Duty to God, our Children, and Ourselves. By Huson Langstroth.

As I believe it was much the concern of our worthy ancestors respecting our meetings for divine worship, that they might be preserved in that awful stillness, which is necessary in order to perform this solemn duty to God;—so it still remains to be the concern of the honest-hearted children of our heavenly Father. These feel deeply exercised on account of the young people, and others, who, for want of keeping their minds centred down in the valley of humiliation (in which only, the Lord can be truly worshipped)—suffer the enemy of all good so to divert and disturb their thoughts, that they have no true knowledge or enjoyment of the satisfaction witnessed by the rightly exercised, in their silent waiting on God, who commands the winds and waves to be still, the storms to cease, and a great calm to come over the mind.

This is the state we must come to witness, before we can perform acceptable worship to him who is a Spirit, and must be worshipped in spirit and in truth; for he seeketh such to worship him. As we are thus engaged in the spirit of our minds, we come to see our own nothingness, and that it becometh us to wait in quietness till we feel the spring of Life opened, or the arising of the sun of righteousness in our minds; by the power of which we shall be enabled to offer acceptable worship to our heavenly Father. But this influence cannot be expected to be felt while the mind is carried away from its

proper object, into the hurries of the world. Therefore, how necessary it is for us to dwell in this lowly valley of humility, where we may have perfect peace with Him who will be a tender father to his poor, seeking children, and will preserve them from that careless spirit, as they lean on his arm of power, which is always stretched out for their deliverance.

My spirit hath often mourned, under a sense of the great unwatchfulness of many, who profess the Truth, and are pretty constant attenders of our religious meetings. I have feared many of these have let their minds run too much on the transitory things of this fading world; even when assembled in order to perform divine worship. Thus, from time to time, some have given way to the delusions of the enemy, and by that means have got into a poor, dry, stupid state; and so are at ease, under a name of attending meetings, but are not sensible of any spiritual benefit thereby; which often occasions the labour of the faithful to be exceeding hard.

Therefore, how can we expect our meetings to be attended with that awful stillness and solemnity, while such a careless spirit rules in so many, who are at ease in Zion, and while so many are stretched as on their beds of ivory, and taking their repose in the earth, unconcerned for themselves, and their tender offspring! Thus, the children become wounded, yea, sorely hurt, on account of the carelessness of such parents, who suffer their tender lambs, by little and little, to gratify their natural inclinations; first, by complying with their desires in small things, or such as appear small, for want of

keeping to the pure principle of Light and Life, by which they might be clearly seen, and their nature and tendency discovered. Thus, by indulgence in little things, their tender minds become more and more captivated: for although the things, in themselves, may appear trifling, yet they have the tendency to draw fresh objects to the view of these children. Therefore this language and advice is worthy of our serious consideration, "Take us the foxes, the *little* foxes that spoil the vines; for our vines have tender grapes."

It is thus that every compliance of parents with improper indulgences, renders them less able to stand with firmness, and they become weaker and weaker in the exercise of right discipline in their families; so that things which once appeared reproachful, become small and of little consequence in their view.

Has not this been the case with too many in this day of ease? And therefore many of our young people appear to be walking in the streets of Babylon, that great city of abominations, imitating the Babylonians in their garments, manners and customs,—yet bearing the name of Christians, though by their appearance, it could not be known that they so call themselves.

I have often felt my mind bowed under a sense of these things, which are too apparent amongst us as a people, notwithstanding the labours of those, who, from time to time, are engaged, in tenderness, to advise and caution against such indulgences;—and the many advices which have been handed down from our Yearly Meetings, where the honest hearted have travailed under a sense there-

of, even from early days. A few of these advices and cautions I here insert as follows.

London Yearly Meeting Epistle, 1688.

“We do entreat and desire all of you, our dear friends, brethren and sisters, that are parents and governors of families, that ye diligently lay to heart your work and calling, in your generation, for the Lord, and the charge committed to you; not only in becoming good examples unto the younger sort, but also to use your power in your own families, in the educating your children and servants, in modesty, sobriety, and in the fear of God; curbing the extravagant humour of the young ones, when it doth appear, and not to indulge and allow of it. And when you see a libertine, wanton spirit, appear in your children or servants, that lusteth after the vain customs and fashions of the world, either in dressings, habits, or outward adornings, and craves your assistance or allowance, without which it cannot get forward, while they are under your government,—Oh! then look to yourselves, and discharge your trust for God, and for the good of their souls; exhorting in meekness, and commanding in wisdom; that so you may minister and reach the witness, and help them over their temptations, in the authority of God’s power. And when they feel themselves helped and delivered, their souls will bless God for you, and you will reap the comfort of your labour.”

Yearly Epistle, 1735.

“And as it hath been frequently the care and concern of this Meeting, to advise parents, and all who have the tuition and education of children, to bring

them up in the nurture and admonition of the Lord; we are still sensible, that there is occasion to repeat our tender advice and exhortation, that you would lay this matter closely to heart. For it is certain that the preservation of your offspring, in the way of true religion and godliness, is of much greater moment to their happiness, both in this life, and in that which is to come, than any thing else you are capable of doing for them. And therefore we renew our advice, that you be diligently exercised in such a godly care, waiting upon God for wisdom from him, first, to walk wisely and circumspectly before them, yourselves, and then you may, with more weight and authority, in the meekness of that wisdom, instruct, advise, exhort, and rebuke, as you shall see occasion."

"And we think it will contribute very much to your success, in these endeavours, if you put them frequently, in a solemn manner, upon reading the holy scriptures, especially such parts of them as relate to the great doctrines and precepts of the Christian religion. And then wait upon God, with them, that you may become instruments to open their understandings; and, in the sense of his power and wisdom, press them closely to the practice of what they read. Such an exercise as this, begun early, and frequently repeated, we recommend as the indispensable duty of all concerned, and the most likely means for the preservation and improvement of children, in the way of Truth; and, through the Lord's blessing, to secure them from being prevailed upon by the many false, deceitful spirits that are gone forth into the world, tending to subvert the

Christian faith, and a practice and conversation agreeable thereto."

"And forasmuch as a true Christian practice, and every branch of it, is the fruit and effect of the inward sanctification of the heart, by the spirit of Christ,—for which we are frequently to wait on him, in all humility and lowliness of mind,—we tenderly advise, that every thing tending to obstruct or divert the minds, either of children, or those of more advanced years, from this good exercise,—may be carefully avoided, and taken out of the way. And, it being evident that the glory and vanity of the world, and the pleasures and diversions of it, are of this nature and tendency,—we therefore advise, that all parents and masters, in the first place, be good examples to their children and families, in an humble and circumspect walking, and with all plainness of habit and speech; which is agreeable to the cross of Christ, the example of our ancient Friends, and the frequent advices of this Meeting. And also that they be very careful not to indulge their children in the use and practice of things contrary thereunto: for we are sensible that by such habits, of how little moment soever some may think them, the tender minds of children, while very young, being lifted up and drawn aside, from the simplicity of the Truth, a foundation is early laid for those undue liberties, so justly complained of. For, a love and delight in such things, imprudently indulged at first, grows up with them, and becomes strengthened more and more into confirmed habits. And thus some have become enemies to the cross of Christ, and forsaken and opposed the way of Truth; which possibly might have been prevented, by pa-

rents doing their duty, in being good examples,—and not cherishing the seeds of vanity and folly in their children; but, on the contrary, prudently discountenancing every appearance of evil in them;—which necessary duty we earnestly recommend to their serious consideration and practice.”

Thus the honest-hearted feel their minds engaged, closely to press it to the serious consideration of all who are heads of families, that they may guard against that careless spirit, which leads into the neglect of our religious duties. And how shall we guard against it, but by striving more diligently to seek for divine help and assistance, that through grace, we may be able to walk in the way of righteousness, and so become true waymarks to those who are, at times, induced to look on us for examples. And Oh! that they may behold us walking in the lowly valley, where we shall feel the opening and arising of the pure spring of life and light in ourselves, which would flow through us towards them, with the expressive language, “Follow us, as we follow the holy Jesus.”

I believe it is needful, that due care be taken by parents and heads of families, in walking uprightly before their tender offspring, and those under their care,—labouring diligently with them, and sparing no pains (for our heavenly Father spares no pains with us)—not depending only on making them attend our religious meetings, but, agreeable to the advice of the Yearly Meeting, before mentioned, “put them frequently, in a solemn manner, upon reading the holy scriptures, especially such parts of them as relate to the great doctrines and precepts of the Christian religion; and then wait upon God

with them, that you may become instruments, to open their understandings, and in the sense of his power and wisdom, press them closely to the practice of what they read." Were this the concern of parents and heads of families, they would find that the hearts of the dear youth would often be tendered and broken before the Lord: they would be awakened, and more and more enabled to see the many baits and snares of the enemy which are laid in their way. And when assembled in our solemn meetings, they would feel the revivings of those Divine calls, and would feel a sense of what we assemble together for.

The minds of children and young people are often tender, and not hard to be wrought upon; for they dwell much in the innocency, and may be greatly preserved therein, as there is an honest endeavour used to impress their tender minds with a sense of their duty towards God, whilst they are young, and encourage them to obedience. Were this carefully attended to by parents and heads of families, I believe the Lord would bless their labours, so that they could feelingly adopt this language, "I have no greater joy, than to hear, or see, that my children walk in the Truth." And would it not be a comfort, when drawing near the conclusion of our time here, if we could say, we had laboured to bring up the lambs, which the Lord had given us, in his fear, as also to walk therein ourselves, as far as ability was given us? Such a godly care in parents would be better for children, than a great share of earthly riches; for these are often the means of plunging them into a world of vanities, and many, it is to be feared, are lost therein.

I have sincerely wished that parents could see the bad consequences of being so anxious, as some are, in laying up much earthly treasure for their children. For, in the first place, such an over-anxious desire in parents, employs almost all their thoughts, and often leads them into extensive dealings, which opens the way for a careless spirit to get in, and divert their attention from that religious care which they ought to maintain, both in respect to themselves and their tender children. By this means many have become quite careless and unconcerned, about their religious duties, and have let the riches of this world blind their eyes, so that they have lost their way to peace, and are travelling in the dark wilderness of this world, that leads to destruction; and in this state, they often appear to be very restless in our religious meetings.

On this account the poor, exercised little remnant frequently feel their minds heavy laden with concern, having to suffer with the seed that is pressed down in the hearts of those careless ones, who have thus suffered the earth to get between them and the sun of righteousness; which sometimes occasions darkness to cover our meetings, and often makes them dull and heavy.

And secondly, these worldly-minded parents are rendered incapable of making their children sensible of, or directing them to, that pure stillness and quietude, in which they would be favoured, at times, to witness the spring of life opened, and their hearts refreshed with the living presence of Him, who condescends to be the teacher of his people, and will be found of those that seek him and wait upon him,

to their great comfort, and the renewal of their strength.

Would it not be an example indeed, to the tender youth, thus to behold those who are parents and heads of families, engaged to worship God, in awful stillness,—waiting to be fed with the bread of life that cometh down from heaven? Were we thus exercised and engaged, the living streams of Shiloh would flow through our hearts, in such a manner, as would often affect the minds of those present, so that they would have to acknowledge that the presence of the Lord was there—and especially the tender youth would be reached; whose hearts are not hard, but easy to be wrought upon by the power of the Lord.

Now, were this the case, what life would be witnessed in our religious meetings! and what a comfort it would be to those who are engaged for the welfare of Zion! But now these go mourning on their way, and their paths are become lonesome, because so few travel therein. Yet the Lord is striving with all, in order to gather them; but too many regard not his calls, nor his reproofs, by reason of their careless walking.

Thus, for the want of that tender care which ought to be taken of children at home, their minds are suffered to wander after this toy, and that play or amusement, and after this thing and the other thing, which are the inventions of the enemy; and, appearing pleasant to the natural part in children, serve to draw away and divert their minds from attending to that divine Light, which often makes its appearance to those who are very young, and even in the dark hearts of mankind. But may it not be

truly said, "the light shineth in darkness, but the darkness comprehendeth it not."

Thus the minds of many of the dear youth are tossed about, for want of timely and proper help, which occasions them to be unsettled and restless in our religious meetings. For we find there is a continual presentation of something to divert the mind, and claim the attention, from youth to manhood; beginning with small toys, then with plays, then with games and diversions, of one kind or another, which draw young people into company. Here, one not liking to be outdone by another, things are often carried to great extremes, by which they are led into grosser evils. Thus the seed of God in their hearts becomes choked, and more and more pressed down, and the innocent life becomes slain in them.

Now, seeing this is the case, is there not something for parents to do, for the preservation of the minds of their tender offspring, from the many allurements that tend to draw them aside from the paths of virtue? In order to this work, let us look back even to the cradle; there we shall find a tender babe, clothed with innocence, and immediately fit for an entrance into everlasting rest. Children are not given to any, or born into the world, in a state of hardness of heart, and alienation from God. Parents have not to labour to bring them out of that state; no, no: but their business is to preserve them in that innocence and simplicity, which they are in, when given. This might, in a good degree, be effected, were there but a timely application and watchful care extended to them; instead of gratifying the cravings of the natural inclination, which

grows stronger and harder to be overcome or regulated, as the child grows older, if not timely prevented. Endeavour, therefore, to quench every appearance of wrong things, by denying or restraining them from every thing that might have a tendency to feed that unprofitable craving in them.

Thus would they learn to deny themselves, when young; their tender parents thus helping them to bear the cross, it would become easy; and by taking every opportunity, as they grow up, to impress their minds with a sense of their duty to God Almighty, who created them, they would become established in the truth. It was by giving way to the cravings of their own wills, that our first parents fell,—they choosing rather to believe the serpent and satisfy themselves with that which pleased the eye,—the forbidden fruit being supposed good for food, and pleasing to the eye, and to be desired to make one wise. Mark, it being pleasing to the eye, and desired to make one wise. Thus they eat thereof, contrary to the express command of God; for which they were driven out from the presence of the Lord. And those little ones, by choosing the things which are pleasing to that hurtful nature, are driven out of that state of innocence, in which they were created, and by disobedience they become aliens and strangers to the Lord; until, if happily it may be, they come to close in with the offers of divine grace, by which they are enabled to deny themselves and follow him who will give them life eternal.

Thus, for want of timely care in parents,—endeavouring to lay the yoke of Christ upon their children, and to lay the axe to the root of the cor-

rupt tree, they suffer many losses. Oh! what a portion this godly care and discipline would be to children! How they would have to rejoice, when grown up, under a sense of it! Yea, they would not part with it for a thousand other portions. And what an example it would be to them, when it might please the Lord to give them some tender lambs to take care of! Then they could look back, and behold the tender care of their parents, and the fruits of it. Would it not encourage them in providing such a portion for their own children, instead of suffering their time and their thoughts to be taken up in seeking earthly treasures for them?

And what a satisfaction it would be to such parents, when enjoying the fruits of their labour, in having tender-hearted, obedient children, seeking to please them, as knowing that the care and discipline of their parents, had always been for their good! Not like some, whose parents have gathered much earthly treasure for them; by means of which they have been lifted up in pride, even above their counsel, being wholly given up to the gratification of their own wills. These often bring grief on such parents, and instead of being a comfort to them, are often the occasion of much sorrow and trouble, in which many end their days.

HUSON LANGSTROTH.

A brief memoir of Huson Langstroth was published in page 35, vol. 2nd of this work, to which the reader is referred.

The Moral Sense.

A few months ago we published the journal of Ephraim Tomlinson. The perusal of it revived the recollections of several aged friends, who knew the old man in the days of their youth, and the following story was related:—Ephraim Tomlinson, on walking through the woods, discovered a young apple-tree growing wild. It occurred to him, that, as it had the appearance of thrift about it, it might become of use were it transplanted to his own farm. He marked the spot, went for his grubbing hoe, and having carefully dug up the tree, shouldered it, and walked homewards. On the way, a thought took hold of his mind:—this tree is not mine—I have taken it from ground that does not belong to me. He felt uneasy with the transaction—and returning to the spot, he replaced it as well as he could, in the position it stood in before.

Such scruples as this may seem to some people like being more nice than it is necessary to be; but it is frequently owing to such discriminations between right and wrong, as relate to small concerns, that the mind of man is preserved lively in the practical knowledge of moral obligation. All the deviations that present, in the history of human crimes and corruptions, however wide and extensive, and involving in their consequences the utmost misery, devastation, and wretchedness, have resulted from small beginnings. Little departures, in little things, prepare the mind for greater, till at length the moral sense is overpowered—the mind is familiarized to acts of encroachment and aggression, adopting selfishness for the governing principle; the

light that once shone becomes obscure—and great is the darkness that ensues.

Ephraim Tomlinson was attentive to little intimations of duty, and thereby attained to a state of great perfection. True, why did he not discover the tree was not his before he took it up? This circumstance shows that the mind of a good man may sometimes be occupied with other objects, and, for a short time, be off its guard. But when it returns to its reflections, it makes all the atonement in its power for its past wanderings and deviations. The man mentioned in Scripture, who was brought to a just sense of the corruption of his heart, in his departure from the path of rectitude and peace, says, If I have wronged any man, I will restore him fourfold.



*Samuel Neal's account of John Pemberton's visit
in Ireland, 1785.*

Dear John Pemberton is a most dedicated vessel in the Master's house. He seems to leave no stone unturned, to perform what he believes to be his duty, and has remarkable openness amongst the Catholics, who are, in general, the most ignorant of our inhabitants, not having the advantage of a literary education, and not so much enlightened as those who are better educated. There is great difference between a well-bred people, and a low, illiterate people, in the goings forth of gospel labour; and especially such as shut themselves against the reception of gospel truths, being dark themselves, and their teachers equally so. Amongst this class of people, our dear friend labours much, and, I believe, his service is successful.

FRIENDS' MISCELLANY.

No. 2.]

FIFTH MONTH, 1833.

[Vol. IV.]

ACCOUNT

*Of the last sickness and death of Robert Mott,
son of James Mott, of New York.*

ROBERT MOTT, being in poor health, went on a tour to the northern parts of New York state, and attended the Quarterly meeting at Easton, in the 8th month, 1804. While sitting in meeting, he was seized with an unusual sensation in his breast; and stepping out, soon discovered a flow of blood from his lungs; the discharge he supposed was about a pint. He soon after returned home, but from this time his health gradually declined: and several turns of bleeding afterwards taking place, tended to increase his weakness, and hasten his dissolution; which took place about six o'clock in the morning, the 21st of the 3d month, 1805, in the thirty-third year of his age.

During his illness, he manifested great resignation to the divine disposal, and was preserved in much patience and composure, even under excruciating pain, and bodily distress: and his close was in great-sweetness, without sigh, groan, or struggle, in full assurance of a blessed immortality. During his confinement, he made many interesting remarks and observations, some of which were penned, for the benefit of others.

Soon after his return from Easton, feeling symp-

toms of bleeding, a physician was called in, who opened a vein; and observing Robert's countenance to be very solemn, he said to him, "don't be alarmed, Mr. Mott." He looked at the doctor, and with a smile replied, "I am not alarmed; but I thought, at such an awful time as this, it was right to endeavour to have my mind composed;" (apprehending danger of immediate suffocation.) A few days after, a friend remarking to him the danger of his complaint, and precariousness of his situation, he calmly said, "I know it to be so; but I have not a wish that it should be otherwise."

The latter part of the 11th month, his brother's wife was sitting by him, and remarked, that it was an excellent thing to have a vine and fig-tree of our own, to sit under in times of trial, which she believed was his case. He replied, "It is indeed an excellent thing, and I have at this time desired for us, and often in time past, that all of our family might get down to *that* which will never deceive. Although some may have to pass through the waters, they shall not overflow them; or through the fire, it shall not kindle upon them, if their confidence is where it ought to be."

9th of the 12th month being first-day, and feeling himself rather better when he awoke in the morning, he told his wife that he did not wish to see any person not of the family; and soon appeared to be under exercise of mind, which continued through most of the day. In the afternoon, on his wife's telling him she thought some suitable company, to have a little innocent cheerful conversation, would do him good, he said, "A little is good, no doubt; but we ought to be very sparing of it

when a person's situation is as critical as mine is. The prospect of the change, that is perhaps near at hand, makes me tremble, and ought to make all tremble. I have no dependance on any thing I have known, or experienced, but on the mercy of that Almighty Power, who rules all things." He having frequently expressed his concern about the deviations of too many of our society, and desire that greater devotedness to the cause and testimony of truth and righteousness, might take place, one day added, "And oh! that my brothers and sisters, may live so near the precious Truth, as to be indeed lights in the world, and instructive examples in their neighbourhoods, and to their dependants;" adding a little after, "at such a time as this, to look over past life is indeed solemn."

2d mo. 23d, 1805. In the evening he seemed very feeble; and being apprehensive that his disorder was making a more rapid progress upon him, he said to his father, "I think thou had better write home, and let them know how I am; I want to see as many of them as I can, once more;" (meaning his brothers and sisters.) And after sitting quiet a short space, added, "The separation of soul and body is an awful subject to contemplate; especially when we take into view, that nothing impure can have admittance into the kingdom of Heaven." On his brothers and sisters coming from the country to see him, he was much affected, and said, "I rejoice in seeing you, and in our being once more together, if it is only to feel that we love each other. Whether I shall be continued with you, or not, is very uncertain. He that raised Lazarus from the dead, and bade the dry bones live, is as able as ever

he was, and can by his word restore me to health, if consistent with his will; but I desire in all things to be content. I cannot find words to express the fervency I have felt, that you, my dear brothers and sisters, may so live, as to become lights in your neighbourhoods; not being content with a regular life, and steady attendance of meetings only, but labouring to become deep in the spirit of your minds, that so your whole conduct and converse may have an animating tendency on those around you. I am sensible you are much looked to, and ardently have I craved your preservation and advancement, even in the night season, when my head has been on my pillow."

7th. He said, "what a great privilege it is, to be educated in right principles, the principles of Truth: it often prevents doubts and difficulties in riper age: and it is an additional privilege, and highly to be prized, to be frequently favoured with the company of truly religious people; which has been my lot, and the thoughts of it have often humbled me. And although I have, in many respects, deviated widely from my religious principles, I never for a moment doubted the rectitude of them."

9th. He said, "I desire my coffin may not be made of mahogany, but of pine, or some other common wood." And after a little time added, "To those who cannot at such a time as this, in a degree of confidence, look forward with hope, how awful must be the prospect! And if we may judge from observation, too few of mankind think enough about it, in time of health. How often do we observe, in little circles of our society, that the

conversation is generally about the things of this life, and subjects of a very trifling nature."

12th. The oppression at his chest being so great that it was with difficulty he could breathe, he said to his father, "O, dear father, my suffering at this time is very great; it must be for some good purpose. I desire to wait patiently for relief, on Him who does all things right."

13th. He said, "my distress is so great that I know not how to describe it better, than by comparing it to all my joints coming apart: I don't know for what cause I am thus continued along. I greatly desire my patience may hold out to the end." After a pause, he observed, that nothing stood in his way, which he had frequently expressed before, and then said, "But, Oh! if I had not something more at this time to support my mind, than not having any thing appear in my way, how awfully trying would my situation be! and how much more so is the situation of those, who in bodily distress like mine, cannot look forward to the awful change, and say that nothing stands in their way?"

18th. After a trying night, he said to a brother who sat by him, "It is an awful thing to contemplate the change, that will likely soon take place. I hardly know how to bring my mind to it; though I can find nothing stand in my way: but I am sensible that I have nothing to trust in, but the mercy and goodness of the Lord." On which it was remarked to him, that it was a great attainment to discover nothing in the way,—that it was a consolation to his friends, to believe his peace was made,—and that it frequently happened, and probably in his case, the strippedness of mind, and

bodily affliction meted to him was much more on the account of others, than his own. Some time after, being in great pain, he said, "The Master's time is the best time, but it is hard to keep sufficiently in the patience;" and added, "leave me not in this time of great distress and trial, O God, but preserve me in patience to the end." A friend coming in, he took him by the hand and expressed, "Thou sees me a poor worn out creature, but I am looking forward to the change with joy." And after a pause, added, "Oh! what a flow of love I feel. I could pour out my soul for the good of mankind; yea, if it could benefit one poor individual." On being asked how he was, he said, "Growing weaker in body, but stronger in that which makes alive unto God." In the afternoon, having said considerable to encourage a friend in the ministry, who he apprehended was too backward and diffident, and being a little time silent, he looked earnestly about the room, then exclaimed, "I this moment see with great clearness, that when I go hence, it will be into everlasting peace and joy, where I shall be forever happy; yea, I see it as clear as I now see the sun shining on that floor:" pointing with his finger to a part of the room on which the sun shone through the window. A little after, being in great pain, said, "I am going where pain and sickness are unknown." In the early part of the night, after the family had retired, addressing himself to one of his brothers, he said, "Oh! how I have regretted not having thy company steadily during this day; I longed for it, because I knew thou could participate in the enjoyment. I have seen with full assurance, that my peace is made, with a

promise as clear as the sun, that my change will be happy." His mind appeared swallowed up in the ocean of boundless love, and after a short space, added, "How awful my situation has been! I have frequently trembled at the prospect of resting all my hopes on a state of quiet resignation, and there appearing nothing in my way, together with the faith of others that all would be well with me; but all doubts are removed, by the *assurance* I feel: Oh! the brightness of the prospect I have had this day! and the love and joy that I feel! It is, indeed, a foretaste of what is to come. What a mercy! In time to come, should trials and doubtings assail me, I will endeavour to recur to this assurance." During the night, while his wife, father, and brother, were sitting with him, he said, "Sleep seems gone from me." His wife proposed his taking a gentle anodyne, he replied, "Oh no; my soul is enjoying *that* which is far superior to sleep." A little after, perceiving his wife, who was lying on the bed by him, could not sleep, he queried, "Canst thou not sleep, my dear?" She answered, "no." He added, "Why, what is it that banishes sleep from us all? What is it, brother, that covers our minds so this night?" His brother answered, "it is something very comforting and solemn, my dear brother." He said, "it is so; it is the heavenly Father's love, superseding every thing else." The latter part of the night, observing his wife and brother to be affected, he said, "Don't mourn, rather rejoice; there is no cause for mourning." On being answered, that gratitude and thankfulness, would sometimes steal a tear from the eye, he answered, "I know it."

In the morning of the 19th, he was very weak and languid, but revived between ten and eleven o'clock—and to some of his relations who had not been with him the day before, he said, "Don't weep, but rejoice; there is no cause for mourning; it is no chimera; no shadow set up—but a glorious assurance, that my change will be happy." In the afternoon, at his request, a number of his acquaintance were sent for, separately; and he was admirably strengthened to relieve his mind, by the communication of counsel and advice to them; with which divers of them were very much affected;—he continuing through all to retain a full assurance of a blessed change, whenever it should take place. In the evening he was much exhausted, and some appearance of dissolution was apprehended by the family. On discovering their apprehensions, he desired all might be quiet as possible, saying, "I should not be alarmed should a change immediately take place."

20th. He was extremely weak, and spoke with much difficulty. To a very dear friend who came a considerable distance to see him, he expressed, "Thou seest thy friend in a very reduced state, and according to the course of nature, very near an awful change; but thou seest him with a composed mind, and in full assurance that the door of mercy is open to receive him, whenever the change shall come;—I am glad thou art here."

On the morning of the 21st he quietly departed this life. The following letter from his intimate friend, M. F. is worthy of preservation, as an additional testimony concerning him.

Letter from Matthew Franklin to Charity Rotch.

New York, 2d Month 21st, 1805.

DEAR FRIEND,

I AM now sitting up to watch the remains of my dear, and much valued friend, Robert Mott, who departed this life between the hours of four and five, this morning; of whom it may be emphatically said, "he being dead yet speaketh." The latter years of his life were checquered with afflictions, which, previous to the illness that has taken him from us, had much weaned him from the love of things that "perish with the using," and stained the beauty and glory of this fading world in his view. He had not left the great work of his soul's salvation unattended to, till arrested by the king of terrors; but for several years past has evinced by the expressive language of conduct, a "diligence to make his calling and election sure;" and by reason hereof, when his late sickness took hold of him, which presaged a speedy dissolution, he was not affrighted!—Death had not a terrific aspect to him. His mind was brought into such sweet serenity, and Christian patience, that it was truly pleasant to be with him. I have gone into the room, when my spirit hath as quickly felt the precious sweetening influence with which his mind was clothed, as we could feel in the atmosphere, in going out of a cold into a warm room. His heart overflowed with love for the whole bulk of mankind, and for individuals in a particular manner; divers of whom, a few days before his death, he sent for, and delivered gospel messages to them, which were very memorable seasons indeed. And should they be erased from their

memories without producing a lasting and salutary effect, they will prove, I apprehend, as a dread hand-writing on the wall against them on a future day.

Notwithstanding he had been preserved in such a remarkable equanimity and sweetness of mind, and had a heart full of love to his fellow creatures, he did not feel that full assurance of eternal felicity, that his soul longed for, till within a few days past. Previous to which, he had often said, there seemed nothing in the way; but now of a sudden he looked round upon those about him, and with an animated countenance expressive of the beatific prospect, which then beamed upon his mind, he expressed himself to the following import:—"What is this I see? Eternal felicity before me. Now I have assurance of a happy and glorified immortality. I see it as clear as I see the sun, shining in the room." With more of this nature, and henceforward his mind overflowed with holy joy and ecstasy; the fervour whereof would seem to make him almost forget his house of clay.

About half an hour before his spirit fled, his friends discovered a little difference in his breathing, though no struggle nor emotion of any kind; and thus as if with full consent, soul and body separated; and it is my firm belief, that he is initiated into the company of saints and angels, and the spirits of the just, already made perfect, to chant the never-ending anthem of, "Great and marvellous are thy works, Lord God Almighty, just and true are all thy ways, thou King of Saints."

Thus, he is gone! I loved him tenderly, because I believed he loved the Lord Jesus. But, he is

gone! His day's work is done, and he has entered into rest! What more shall I say of him? It is no flattery to eulogize the dead. He was one that was often in the deeps; he mourned the desolations of Zion, though few knew the travail of his spirit. He was a man of a strong mind, sound judgment, and clear discernment, as most of his years; and I was looking forward to the day when he would come up to the help of the Lord against the mighty, as one of the valiants in Israel. So short-sighted was I, that I was looking forward to the time, when, if I kept my rank in righteousness, we might take sweet counsel together, and salute each other as fellow servants. But the Lord knows what is best, and he has taken him. May *many, many* that are left behind, emulate those virtues that conspicuously shone in him, during the latter years of his life. I sincerely sympathize with his precious widow. Her loss is indeed great, but happy for her she is acquainted with that Arm, that is higher than Agag, and mightier than the mighty waves of the sea. I believe she is a precious plant, and that the heavenly Father's regard is towards her, and "what he does, she may not know now, but she will know hereafter."

Thus I have dwelt long upon this theme, but it is one that nearly interests my feelings; and I trust it will not be unacceptable to my dear friend. He is to be buried on seventh-day next, at three o'clock, P. M. from our meeting house.

What an inestimable favour it is to get well through this earthly pilgrimage, where there are so many besetments, and complicated discouragements! I am often led to fear, that I shall never be of this

happy number, when I take a view of my own manifold infirmities, and liability to swerve from a state of "watching unto prayer." Yet, blessed be the Lord Omnipotent, there are seasons, in mercy meted out, when I can see with an eye of faith a state attainable, that the enlightened Young speaks of, when he says,

"His hand the good man fastens on the skies,
And bids earth roll, nor heeds her idle whirl."

It appears to me that I have a great deal to do, and to suffer, before the language will salute my ear (if that blissful moment should ever arrive,) "Come thou blessed of my Father, inherit the kingdom prepared for the righteous from the foundation of the world." But I desire not to repine, nor to let in undue discouragements. I know it is said, "sufficient unto the day is the evil thereof," and we are advised, to let the morrow take care for the things of itself. If our faith fail not, we have nothing to fear. If we are preserved in a lively, active faith, we cannot entirely fall away. We may for a moment deviate, but conviction will soon follow, and our faith in Christ will wash away the guilt. Therefore let our prayers often ascend to the Majesty on high, that he may be pleased to preserve our faith inviolate, in his own dread power, and in the saving grace of his dear Son, our Lord and Saviour Jesus Christ, and in the sacred records of the Scriptures of truth.

Thus shall we be led, in every trying dispensation to recur to Him, the munition of rocks; and when storms assail, to hide in his pavilion. Here is the only place of safety,—casting all our care on Him, who careth for the sparrows, and having no

confidence in the flesh. Oh! this state of true humiliation and abasement of self!—"may we seek it—press after it—lay fast hold of it." Thus we may come to adopt the language of the spouse in the Canticles, "My beloved is mine, and I am his, he feeds among the lilies." He will arise at times as a morning without clouds, and shine upon the garden of our hearts, that we can sing with the psalmist, "Thou crownest the year with thy goodness, and thy paths drop fatness, they drop upon the pastures of the wilderness, and the little hills rejoice on every side." Affectionately, farewell.

MATTHEW FRANKLIN.



ACCOUNT OF ANN CARLILE.

ANN CARLILE, only daughter of Daniel and Elizabeth Carlile, of Plumstead, Bucks county, Pennsylvania, was placed at West-town boarding school about the 4th month, 1802. She remained there, pursuing her studies, till the latter end of the 9th month following, when the scarlet fever prevailing in the family, she, with many others, left the school for a short time. After passing a few weeks with a relative in the neighbourhood, she returned, and entered on her literary pursuits; but, in a few days was attacked with the scarlet fever, attended with bilious symptoms. Her case, however, was not considered alarming, till the third or fourth day, when it was deemed needful to send for her parents. But it was too late for them to arrive before her close, which took place on the morning of the 30th of the 10th month, 1802. They reached

West-town the day following, in time to accompany the remains of their daughter to Concord, where she was interred in Friends' burying ground, on first-day afternoon, the 31st.

This being the first instance of mortality that had occurred at the boarding school, made a very solemn impression on the minds of the children and family. The peculiar circumstances of the bereaved parents called forth the lively emotions of heartfelt sympathy, especially in the female teachers, who drew up, and presented the following brief testimonial, of the character and conduct of the deceased.

To Daniel and Elizabeth Carlile.

DEAR FRIENDS,

THE sympathy that we have felt, and do feel for you, in your very trying situation, induces us to attempt to give you some little account of your beloved daughter; hoping it may, in some measure, prove balsamic to the wound that in wisdom, we doubt not, is made; for we know that He who gave, hath undoubtedly a right to take when he pleases.

Her respectful behaviour to her teachers, and others of the family, endeared her to them; and her readiness to oblige was ever obvious, when called upon. She was diligent at her studies, and had made considerable improvement. After her return from visiting her uncle's family, it was observed, that she discovered a greater degree of cheerfulness than usual, and a more anxious desire to pursue her studies. And after her confinement with sickness, her behaviour to the nurse evinced her thoughtfulness about occasioning her trouble.

She was taken ill on third-day evening, the 26th,

and very quietly closed on seventh-day morning,
the 30th, about twenty minutes after eight o'clock.
In near sympathy, we are your friends,

THE FEMALE TEACHERS.

West-town Boarding School, }
11th month 2d, 1802. *}*

Not long after this solemn event, the following
lines were written by John Baldwin, one of the
teachers, for the benefit of the surviving children.

THE messenger of death, we see, has come,
And from this family has taken one;
Gives us afresh this serious truth to see,
No age nor station from his power is free.
The serious warning, let the children take,
And in due time, a preparation make.
The preacher of mortality speaks loud;
Let none be disobedient, light, or proud;
For in this state, no one prepar'd can be,
The awful messenger of death to see.
A king of terrors he must be to those,
Who live in pride, and good advice oppose:
But those who do the holy truth obey,
Will find the sting of death to pass away.

Death will not wait our leisure; but when sent,
No skilful doctor can his stroke prevent.
The tender parents, and the children dear,
Are always subject to be parted here.
Brothers and sisters too, must separate;
This world affords us no continuing state.

When I beheld this child lay cold and dead,
What serious feelings over me it spread:
Who, with her schoolmates, but the other day,
Perhaps in pleasant talk, pass'd time away,

Not thinking solemn death so near her door,
That she, on earth, so soon should be no more.
Hence, see the uncertain state of mortal's breath,
At all times subject to the stroke of death.

When I beheld her tender parents come,
It brought the serious case more closely home.
How must they feel? With glowings in my breast,
I sympathiz'd with them in their distress.
Lord, be their comfort.—'Tis our hope that she,
Thy gift to them, is now at rest with thee.

J. B.

The following additional tribute to her memory
is deemed worthy of preservation.

On the death of ANN CARLILE, daughter of Daniel and Elizabeth Carlile, who died at West-town School.

How transitory are all earthly joys!

And how precarious all we hold most dear!

Death, our fond prospects with our life destroys,

Ere we suppose the solemn hour is near.

'Twas thus, fair Anna, while the rosy 'hue

Of youthful beauty on thy cheeks did glow,

Ere yet thy virtues all were brought to view,

That thou wast summon'd from the world below.

Tho' death consign'd thy body to the grave,

Where it must mingle with its native clay;

Thy soul "shall flourish in immortal bloom,"

In the bright regions of eternal day.

There, the rewards of virtue shall be thine,

In bliss as perfect as thy soul was pure,

For the mild virtues of thy heart benign,

Must make thy calling and election sure.

Then let thy tender parents cease to grieve,
Tho' thou, their only child, from them wast torn:
The stroke which Heaven permits, we must receive;
What God decrees must be with patience borne.

Tho' far from them, it was thy lot to die,
Unaided by thy tender parents' care;
The ever gracious Saviour from on high,
Cheer'd the dire hour, nor left thee to despair.

'Tis true religion that exalts the heart,
That points to Heaven, the sure unerring road,
In death, the balm of comfort doth impart,
And bears the soul in triumph to its God.

He who this varied transient life would close,
Like thee, fair Anna, with a mind serene,
In the Almighty must his hopes repose,
Nor in the alluring paths of vice be seen.

Happy were he, who to thy virtues due,
This humble tribute to thy memory pays,
Could he the course of virtue thus pursue,
And end, like thee, in innocence his days.

But how unmindful of Heaven's high behest,
Are we who live in these degenerate times,
Vice following vice, the canker'd heart infest,
'Till sunk at last beneath a weight of crimes.

Then death approaching in his awful gloom,
The sinner shudders at impending fate,
Prays for a moment's respite from the tomb,
And mourns his follies when it is too late.

Life is a blessing,—its abuse our shame,
'Tis rectitude alone that gains reward;
Die young or old, it nearly is the same;
And bless'd is he that "dieth in the Lord."

EXTRACTS

Of Letters from Job Scott to James Bringhurst.

Core Sound, North Carolina, 7th mo. 6th, 1789.

DEAR FRIEND—

Where we have received favours, we are there apt to look for them again. Thus, I have to desire thee to be so kind as to forward another letter to my dear wife.

The extreme heat so affects me, that on that account, and a desire to be at your Yearly Meeting, I almost wish to be at liberty to postpone the further prosecution of my labors, here, till a cooler season. This liberty, I may not find. After all my endeavors to get forward as fast as I reasonably can, I find it will take longer time, than I hoped would suffice. Friends here think I drive rather too fast; but I hope I may be preserved in my proper allotment, wherever that may be.

My health is as well as I can expect, in this hot country. My way lately has been pretty open; and though bonds and afflictions will, I suppose, ever more or less, betide the gospel, yet I get through, from time to time, mostly to a degree of solid satisfaction. Our friend James Ladd, of Virginia, is acceptably with me, at present. I hope he may continue with me some time; but I am much resigned, as to having, or not having, such company as may be agreeable to my own mind. I desire to finish the service allotted to me, in this land, with faithfulness;—that I may return at last with peace. But there are many lesser things, wherein I find it best not to be anxiously desirous at all; but, trust-

ing in God, leave them to his disposal. And herein a sweetness is enjoyed, not to be known amid the many anxieties, which have sometimes prevailed. May thou, and thy dear wife, find here, in this resigned state of mind, a calm retreat from the distressing sensations, too commonly suffered to affect our minds,—arising from the various annoyances, attendant on human life. My dear love is feelingly to thee and her.

Charleston, 8th mo. 29th, 1789.

I received thy letter of 6th month, here. The weather has lately become cooler; and my health better. Am now pretty well. We have had many meetings, where no Friends' meetings are settled, and where no Friends live,—mostly much owned and favoured. Great is the openness and tenderness amongst many. I have been much engaged, at these meetings, I hope, in gospel authority. May the Lord of the harvest send more labourers into the harvest, for the fields are white.

The work among the Methodists often seems to me, in some degree, to resemble John's ministration;—to prepare the way of the Lord, that Christ may be made manifest unto Israel. I firmly believe, if there were living bodies of Friends in these States, pretty much spread through them, they would take many of the most serious of the people. But they see little among Friends to induce them to look long that way. May none among us remain at ease in our ceiled houses, or other houses,—whose business is abroad, in the wide field of labour in this day opened among men.

Excuse my not writing oftener. I am almost

constantly employed; though sometimes in great weakness and want. Deep are my dippings, at times, and that often;—but enlargement and favour follow, in proportion. I am learning contentment, and not to repine. Indeed, I have much greater cause to rejoice evermore, and give thanks in every thing, and every state: for I find all works for good, where my own will prevents it not. May I, and all the Israel of God, press forward to a full victory over all evil; not resting in any thing short of it. Oh! had this been the unremitted pursuit of all that have known the Truth, what a people we should have been, ere this day. But alas! alas! what ease! what unconcernedness! what deviations! what mean compliances, and crouching! what mixtures with the world, and the spirit of the world! and how these things have dimmed and eclipsed the bright shining of our poor society! May the Lord “revive the work in the midst of the years,” lest they say among the people, Where is their God?

I am pleased to find thou bearest my dear wife in remembrance, and writes to her.

Center, 10th mo. 9th.

My wife informs that her health has been better than usual, and that she has been, in good degree resigned, but not without many conflicts. May the Helper of Israel support her still, as I am rejoiced in believing he hitherto has graciously done.

This Yearly Meeting is very large, and some solid weight attends it, with a good degree of condescension and concord. The matter of joining the Eastern Quarter to Virginia Yearly Meeting, has been before a very large committee, and they agree

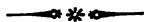
to report, best to refer it as a matter too weighty to be now resulted. Truth eminently overshadowed the committee. Divers other weighty subjects were very solidly before them; the Master's help was graciously felt, and some souls humbly bowed. Blessed be his name forever.

My prospects as to service and procedure, are much as mentioned in my last. The work looks pretty laborious, and my dippings are more in the strippings, than many are sensible of. But I labour along, and sometimes rejoice in a little help, that is evidently divine;—all else I choose to be divested of.

Dear Richard Ridgway and Jonathan Wright are acceptably at this Meeting. Samuel Emlen's remarks in thy letter are humbling to my mind—and gratitude to him and his divine Master, has a deep-felt place therein.

Yearly Meeting is over; and ended under as solemn a covering as I ever knew one. "The holy oil swam atop of all." The Lord's name was exalted; his people's souls greatly tendered and refreshed—and it was a time not to be forgotten. Farewell.

JOB SCOTT.



ANCIENT RECORD

Of Chesterfield monthly meeting.

The following is a preface, taken from the original book of minutes of Chesterfield monthly meeting, in New Jersey, at its first institution, about the year 1684.

"It hath pleased the mighty God and great Jehq-

vah, in this last age, after the great night of darkness and apostacy which hath spread over nations, kindreds, tongues, and people, since those glorious days in which the Apostles lived,—by his outstretched gathering arm, and by the word of his eternal Power, to gather a people who were weary of all dead forms, and outside professions, into a waiting frame of spirit; where we durst not think our own thoughts, nor speak our own words, relating to his kingdom and way of worship.

And being thus brought down by the mighty power of God, we were the more capable to receive counsel and instruction from him, who through and by his Son, Christ Jesus, the true light that lighteth every one that cometh into the world, appeared in us, and taught us his way and worship, which is in spirit and in truth. This he taught us while we were in old England, our native land. While we, through the great mercy of the Lord, were, in this latter age, the first of nations where the Lord appeared in so mighty a power and bright shining glory, to the gathering of thousands into his fold, whereby his people become a body, of which Christ is the head.

And then the Lord our God, as he did unto Paul and the elders of the churches in the Apostles' days, begot a godly care in the hearts of some of his people, whom he had gathered and brought into a living sense of his work in this day;—and also of the mysterious working of the enemy of all good, who, in all ages, as the Scriptures of truth fully testify, laboured by his subtlety and transforming, to draw the Lord's people into looseness and disorder, that so the precious truth and pure way of the Lord might be dishonoured, and his worthy name blasphemed;—

we say the Lord hath set some as watchmen upon the walls of Jerusalem, and hath laid a godly care, and necessity upon some of his people, that in all things the churches of Christ may be kept sweet and clean;—and that marriages and all other things relating to the church affairs may be performed in the good order of the gospel of peace. Therefore, in the wisdom and counsel of God, it was seen meet that first-days and weekly meetings might be appointed and diligently kept unto for edification, and the worshipping of God—and that monthly, Quarterly, and Yearly Meetings, might be appointed, and diligently kept unto by all such who are of an honest conversation, as becomes truth, and hath the weight of the Lord's work in these days, and the care of the churches upon them, for the settling and ordering the affairs thereof;—and to admonish and give advice unto such as stand in need.

And the Lord, by his providence and mighty power, hath brought some of his people out of their native country, over the great deep, into this wilderness and remote part of the world, as West Jersey, and places adjacent;—where he hath laid the same weight and care upon some of us, as he did in our native land,—that all things may be well among us to the honor of his great and worthy name, which is the ground and end of the following book.

Signed by

JOHN WILFORD,
FRANCIS DEVENPORT,
WILLIAM WATSON."

What follows is from the same book of minutes, and more particularly relates to women's meetings.

"All dear friends, both men and women; when

you come to meet about business, as well as at other meetings, wait to feel the power of God, so what you do in things relating to church affairs may be done in that power which is over all deceit and disorder. And then, if any should be so stubborn or wilful as to oppose what you do, or resist your counsel or advice, they will oppose and resist the power of God, which is the higher power, to which all should be subject, both in themselves and in others in whom it appears; which power will stand over all that is unruly and rebellious.

And as to women's meetings, I certainly know they have a service for God in his church, and the Lord's power doth often attend their assemblies in a wonderful manner: and he hath made them, and will make such who keep in the power of God, to answer the end for which they were created, viz; to be help-meets, as the woman was in the beginning, while she stood in God's counsel; but when she lost that, and took counsel of the serpent, she became hurtful to the man. So all should keep in the power of God, that so they may receive counsel from him; so will they be co-workers and fellow labourers, and held on in the work of the Lord—the older instructing the younger, as the holy women did in the days of old. Dear friends, in the love of God are these few lines written, and in the same I desire they may be received.

JOHN WILFORD."

1st of the 10th mo. 1687-8.

TESTIMONY

*Concerning HENRY CLIFFTON, late of Kingwood,
New Jersey.*

Henry Clifton, son of Henry and Hannah Clifton, was born in Philadelphia, 2nd month 11th, 1753, where he resided, until the age of twenty years.— He then left the city in the employ of his uncle John Drinker, (with whom he served his apprenticeship to the latter's trade) and went to Kingwood, New Jersey, where he spent the remainder of his days; continuing to reside in the same house which he first entered, then in the occupation of Isaac Hornor; whose sister, Amy Hornor, he afterwards married, and purchased the property. His wife, with whom he lived in much harmony, deceased in 1807, and he survived her almost twenty-three years.

Henry Clifton filled the station of an elder honorably, in Kingwood monthly meeting a great number of years. Through life, he was a bright example of justice, temperance, and moderation, in all things; gentle, and unassuming in his manners—ever careful to avoid a spirit of detraction,—speaking in the expressive language of conduct; follow me, as I endeavour to follow Christ.

He was a lover of faithful friends; especially such as were travelling for the promotion of truth and righteousness. The company of these, either at his own house, which was ever open to receive them, or abroad, was highly prized, and valued. Nor was his love and good will confined to any particular class; his benevolence and kindness extend-

ed to all,—whom he was ever ready to oblige. As a husband, parent, brother, and friend, he was affectionate, attentive, sincere; and much respected by his neighbours. As he delighted to live in peace and quietness himself, so he could not unite with the spirit of strife and contention in others; being of a meek, and humble mind, his heart was enlarged in that pure love, which produces harmony and peace in society.

Although he was chosen to fill very important stations in the church, yet such was his humility, that he never appeared to wish to press his views and sentiments on any;—but after modestly proposing them to his friends, he quietly submitted to their decision. Nor did this manifestation of condescension and submission lessen his usefulness, or his standing in society; on the contrary, it raised him in the esteem and unity of his friends.

He was taken ill the 23d of the 7th mo. 1830, with a bilious complaint, and wholly confined to his bed. Although the first attack was so light as to produce a hope in his family of speedy restoration; but at the commencement, he said, he felt as if his day's work was done. He appeared to be deeply exercised in spirit—and several times expressed,—that as respected himself, he would prefer a release; yet concluded it would be a great trial to his family, if he should be taken from them. Although generally favoured with good health, and an active disposition,—yet, during his illness, he was preserved in much patience, quietness and composure—without a murmur, as though indeed, (as he expressed,) his work was done; sometimes saying—“patience and resignation are two great attain-

ments." The sweetness of his countenance and manners, might well be compared to a little child, such as those of whom Christ said, "suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

For about four weeks of the latter part of his time he lay in great weakness of body, but his mind was retired from the world and the things of it; and being supported in calmness and resignation to the divine will, he appeared to be quietly and sweetly passing away to his everlasting rest. Though he was not able to converse much; yet, throughout the whole of his sickness, he retained his faculties with little exception, and was capable of directing for himself, what he wished to have done, saying the last week, he did not expect to continue many days longer.

On the morning of the 26th of 9th mo. his difficulty of breathing increased, which soon changed, to a quiet, calm state, in which he lay with his eyes raised to heaven, with a very easy, placid countenance; appearing sensible of his situation, and the great change about taking place. His breath then became shorter, and as it ceased, he quietly and calmly closed his eyes in peace, in the seventy-eighth year of his age.

Thus appeared to be fulfilled in him, that portion of Scripture where it is said, "The Lord will strengthen him on the bed of languishing; thou wilt make all his bed in his sickness."

Much more might be said of his uprightness of character in carefully endeavoring to practice all the Christian virtues; but this short testimony appears due to his memory, for the encouragement of survivors,—that they, beholding the peaceful end of

the righteous, may be animated carefully to seek for, and pursue the paths of peace and truth.

“Mark the perfect man, and behold the upright, for the end of that man is peace.”



JOURNAL

Of William Blakey, late of Middletown, Bucks county, containing some Account of his Religious Exercises, Observations, and Travels.

In the latter end of the year 1775, and near the thirty-seventh year of my age, I was under many doubts and fears. This had been the case with me in some measure, from my childhood. At times I was under apprehensions of duty, which I too much neglected; sometimes concluding I was under a delusion, and at other times thinking I would comply with every requisition; sometimes too high, and then so low that I thought I should never rise again. The latter end of the 12th month, I had thoughts of attending the monthly meetings in Philadelphia; but was in my old doubting way; and one morning, as I was taking my children to school, I was thoughtful in regard to my future well being; when we got there, it came into my mind to go in and sit down with the scholars. I did so, and found some reading to the master, in the Bible. When they had done, the master bid them take notice, and he read that chapter where Samuel was sent on a message from the Lord to Saul, on account of his disobeying the command respecting the Amalekites. When he read that part where it is said, “obedience is better than sacrifice, and to obey the voice of the Lord,

than the fat of rams," it struck me to the heart. I believed it was too much my case; that I had given up only in part; and it came heavy on my mind to go to Philadelphia. I accordingly set out the 28th of 12th mo. in company with my esteemed friend, Wm. Richardson. Attended their week-day meeting at the great house, at which was Ann Jessup, who was on a religious visit to these parts, from Carolina. Went to Reuben Haines's to lodge, where a concern attended me, about bearing the Carolina friends company to some meetings in Chester county. Next day attended the city monthly meeting. I was still under an exercise concerning bearing the friends company, which grew weighty on my mind. The following morning, my earnest supplication to the Father of all good was, that I might be rightly directed. William Richardson encouraged me to proceed. So I laid my prospects before the friend whom I proposed to accompany, to which she agreed.

After visiting the alms house, and attending three meetings on the first day of the week; on second-day, the 1st of 1st month, 1776, in company with Ann Jessup, Samuel Smith and other Friends, rode to Merion meeting. Next day at Haverford, and on fourth-day at Darby. After which lodged at Ann Yarnall's, widow of Mordecai. In the night I was unwell, and being under considerable exercise of mind, the deep pressure of body and spirit brought me very low, and it came before me to look at my past life, and seriously to reflect on my conduct. The view was awful; and amongst other things was brought to my remembrance, the stupid condition I had experienced for a long season: and it was now

sealed on my understanding, that it was not altogether on my own account, but that I had, measurably, a feeling of the states and stupid condition which my fellow members and countrymen were fallen into, through lukewarmness of spirit, and an anxious pursuit after the honours and profits of the world.

Next day we were at Springfield; sixth-day at Providence, and seventh at Chester—then rode to Wilmington. First-day morning I felt my mind drawn towards Whiteclay-creek meeting, which, as my companions were to stay at Wilmington, was some exercise to me; but a kind friend was found to go with me, and in the meeting there, I found a concern on my mind to say a few words, in substance as follows—"Who is there amongst us that darkeneth counsel without knowledge?" Returned to the afternoon meeting at Wilmington, and next morning went to see Esther White, who appeared to be in a low state of body, but in a loving, sweet frame of mind. Proceeded on with my companions and David Ferris, to Center meeting. Third-day at Chester. Then at Concord, Middletown, Goshen, and Willistown. At this place my mind was somewhat affected, lest our high and sumptuous living should become a snare to us.

14th of the month, was at Concord. Next day the friend finding a stop in her mind, we staid at Nathan Yarnall's. I was under such a state of weakness of body and mind, that I seemed scarce able to walk across the floor; and continued in this state, at times, till I went to-bed. After I lay down, my mind was turned with awfulness towards him who gave me being, and to my Saviour, who suffered for

sinful man. And I thought he led me measurably to feel of his love to mankind; my natural fondness for my near relations seemed to be abated, and instead thereof, a measure of that universal love which has a real desire for the well being of every creature—even to that degree that I thought no hard usage or ill treatment could quench it; but that I could pray for enemies, even until death, and say, Father, forgive them. In this state of true humility I was made quiet—got rest, and was better next morning; for which favour and tender compassion I hope ever to be thankful.

On third-day, after great strugglings of mind, we set out towards Uwchlan—next day got to Thomas Lightfoot's, where we were kindly received by his wife—he not being at home. Staid there till next morning. I was desirous to get home, and thought I found a release from going further, so took leave of my friends, I hope I can say, in the love of the gospel.

Fifth-day, got to Philadelphia, where I attended the divers sittings of the meeting for sufferings, from fifth till seventh-day, which meetings were times of deep dipping to me. It was my lot to be led different from many other friends, which brought heavy exercise over my mind; and finding no other way to unburden myself, than by expressing my mind in the meeting, I did it with much fear; and believe for so doing I was looked upon as bold by some, and was rather snubbed for it; under which distressed situation, doubts and fears attended me, lest all was wrong, and that when I came to be alone it would be worse. But blessed be God, who requites his obedient children with peace. When

I got to bed, and came to be quiet, methought I was clothed upon and surrounded with pure love and light, in such a manner as I never before felt—accompanied by a confirming evidence that left me beyond doubting. My mind is covered with thankfulness while I write, and desire that all may be encouraged to faithfulness. Although things may appear hard at times, and we be led through the cross, yet it is the desire of my mind, that I may never balk my testimony for the Truth, let come what may.

21st of the month—left Philadelphia—was at Frankford meeting, and afterwards rode home.

In the 10th and 11th months, 1780, I made a religious visit, in company with James Thornton and George Dillwyn, to the meetings of Friends in the lower counties on Delaware, and on the Eastern Shore of Maryland.

Philadelphia, 11th mo. 4th, 1780, I, with my companions, James Thornton and George Dillwyn, came this morning to town, all well: and as it is the time of the Quarterly meeting here, I have some thoughts of staying a part, or all, which I expect will last till next third-day evening, with the negro meeting. I have to acknowledge the merciful kindness of him whose tender mercy is over all his works; that I have had a good degree of health, and composure of mind, since I left home. We have been at meeting every day since I set out from home, till yesterday; but sometimes with hard riding.

1787, 10th mo. Confess and forsake, is a language that of late hath often been in my remembrance: not that I believe the confession of sins will do the

work, or that thereupon there will be a remission; but that it will have a tendency to humble the mind, whereby we shall be in a situation to guard against temptations that may present. For it is a humble state only that is safe. Watch against every thing that would exalt the mind—that would lead to think more highly of thyself than others.

25th. Hard work necessary to keep down an aspiring mind. The more we keep on our guard, and watch against every appearance of evil, the less it will affect us.

27th. Had some debate about church discipline. Not much strength gained by disputation. Next day had another little dispute on religious matters, to no great advantage. The kingdom to be taken by entreaty, and not with contention.

29th. Some ups and downs; but the evening calm: for which I feel a degree of humble thankfulness, which is indeed the soul's rest.

11th mo. 3d. Much engaged in business. When the world calls, how we will scuffle! but when religion calls, how we hang back. My desire is to be delivered from the over-anxious thoughts and cares about these perishing things; that there may be more leisure for better thoughts.

6th. Some serious reflections on thinking how much of our time we would give away, if it was at our command. And yet we are ready to conclude, man's life is very short. Therefore, may I be instructed so as to pass the time of my sojourning in the patience, and make the best use of the present, without murmuring, or being anxious about what is next.

8th. At our monthly meeting. No preaching,

but a good meeting; *that* in a measure experienced, which words can only recommend to seek after. In the evening, on hearing some parts of the Scriptures read, relative to Saul and David, my heart was covered with sadness, on considering how that goodly youth fell, by disobedience. O Lord, preserve; for it is thou only can keep us.

10th. Every day brings its exercise. May I ever keep this in view, to do unto others as I would they should do to me.

12th. The world called and I attended to it, and got very tired. May I be concerned to keep it under foot.

19th. Have been from home several days, and met with some things by which instruction might be gained, if properly attended to. But alas! how apt we are to forget, or disregard things intended for our good.

21st. Visited an afflicted neighbour. As I sat in his room, in the quiet, was brought to my remembrance, some passages relating to some of the old kings who did that which was right, although they had some weaknesses. The view led me to commemorate the kind dealings of Providence with his people; and to believe that if the heart was sincere before him, he would not cast them off.

23d. Very busy in repairing, and putting things in order for the approaching winter. May I keep in remembrance the necessity of a regulation of heart, in order to be prepared against the approaching season of dissolution, which will assuredly come.

12th mo. 3d. Blessed will that man be, who, on the evening of each day, can, on solid consideration, say, I have tried to do the best I could.

6th. The Truth only can set us free. Divine contemplation, and a strict attention to the revelation of Jesus Christ, in our own hearts, only and alone can make us true Christians.

10th. Stood a fair chance for a snarl with one of my neighbours. Great need to be ever on our guard. Temptation ever awaits us; but those that are so happy as to be always on the watch, are in a state of safety.

28th. This morning, I remembered what I had heard respecting an Indian, who, having taken some white people captives, said that he with others would have killed them, but they could not. Which led me into some serious reflections;—that those people who appear to us to be a kind of heathens, so far believed in the power and care of an all-knowing, over-ruling Being, who can do whatsoever he will, as that all mankind are under his notice;—and that there is homage due to his almighty power. I say, it led me into seriousness, believing there are many of us that have been enlightened, and have had great advantages more than they, besides the Scriptures of Truth, and the testimonies of those that have tasted the good word of life, and the powers of the world to come,—and yet are far short of that lively idea of the great and wise Disposer of the universe, which some of them possess.

29th. Oh! this selfish spirit! Those that are borne down under it, are in a desert and barren land, and seldom know the sweetness which flows from the spirit of universal love. My mind has been depressed under a feeling of its influence, and a consideration of the havoc which it makes in society.

1788, 1st mo. 19th. Very busy. If we were concerned to follow strictly the dictates of best wisdom, we should have to pass through less hurry and fatigue, and have more time to spend in religious retirement. May I strive more after it.

23d. How much of the creation is consumed in the gratification of our appetites! Nature calls for some; but luxury for more. If we were concerned to study what was best for our health, both of body and mind, I believe we should find less animal food than we generally consume, would be better for us.

28th. I believe it is best at times to divide our time between labour and leisure, in order that we may have the company of our friends, and sometimes retirement.

2d mo. 1st. Fine weather. It is the disposition of the mind that makes all things pleasant. When we are favoured with a serene and quiet mind, what then can harm us; and without this, all things appear cold, and the flowery field as a dreary waste.

3d. Went as far as James Thornton's, on my way to the Quarterly meeting in Philadelphia, to be held next day, which I reached. In this meeting I believed faithful labourers were wanting, in order that the weight and solemnity might be preserved.

5th. At the youth's and negro meeting. In the latter were some Indians. I thought it was a good opportunity, in which was opened the universality of the love of God to mankind.

6th. At Pine street meeting, at which was a wedding. The ministry was much concerning the death of a young woman,* who was drowned. Then came home.

* Lydia Hollingsworth.

9th. Remembered that by taking thought, we cannot add one cubit to our stature. May I be preserved in quiet resignation, and not be anxious about the morrow; but keep in the patience, and be careful to make the best use of the present time.

10th. With James Moon, at Trenton meeting. Small, but rather upon the revival. It is hard work for us, Quakers, to get quiet enough.

12th. Many things in prospect, but little done. May I improve by what is past, and be more diligent for the time to come.

13th. At Wrightstown meeting. The advantages arising from a steady attention to duty, in taking our children to religious meetings, was a subject of consideration this day.

14th. At our week day meeting,—a silent one. My desire is that we may more and more learn to know what true silence is—it being the soul's rest; and without it our meetings will avail little.

16th. The mind busy about many things. May I ever keep in view the "one thing needful!"

18th. Went out on some business, and a visit. The last I do little of, in a formal way. What is here meant by formal, is where persons are in health, and we have no other motive, but to go and chat together an hour or two.

27th. After select meeting at Wrightstown, went home with Ann Hamton. Had a pleasant evening with Friends. Next day, the Quarterly meeting was held to a degree of satisfaction. As we keep in an humble, resigned state, best help is afforded.

3d mo. 6th. Monthly meeting. Not much business. Doubtful whether it was not occasioned more
VOL. IV.—8.

by idleness, than that there is not much necessary to be done.

8th. Attended a committee at Wrightstown, met in consequence of some friends having a prospect of going to the Niagara country, in order to prepare for moving their families if they liked it, and their friends consented thereto: the consideration of which appeared weighty. After a solid conference, the matter was left with them closely to examine the motive, and to proceed as way opened in the Truth.

15th. We are sometimes too high, sometimes too low, even in a distrusting state. Happy are they whose minds are brought into subjection to the will of Providence; in times of abounding, not lifted up over much; in times of leanness, not to despair. But with steadiness of mind rely on divine aid, bearing in mind, and carrying about with them "the dying of the Lord Jesus," with full faith and confidence in the recompense of reward, which is promised to the faithful; and therein journey forward.

19th. Have been copying a letter to Job Scott in N. England. Believe there is a use in a correspondence of this sort, sometimes more so than many are aware of; as it keeps up a unity which is strengthening and profitable.

21st. Went to Philadelphia, to attend the spring meeting. Next day was at select meeting. Saw the necessity of having our minds brought into a state of deep humility; that pride in no shape would do; that every lofty imagination proceeded from the evil one.

27th. At week day meeting, which was a time

wherein I believed some renewed their strength. Afterward was at a vendue, where I thought we need be careful, lest we might sustain loss.

30th. Great scarcity of water; the like has not often been known at this season of the year. If He who is the superintendent of all things, should see meet, in his wisdom, to withhold the clouds, so that they rain no rain upon us, for but a few months—the faces of many would look pale—indeed our land would mourn, and the beasts of the field would suffer with thirst. May we, in humiliation, bow down before Him, from whom we have revolted.

4th mo. 2d. This day putting things in order about the garden, &c. After winter seasons are over, industry is needful to put things in a situation to be benefited by the warmth of the sun and refreshing showers. Those who keep down the weeds, and are careful to have their plantations in proper order, are in a likely way to receive the blessing and a reward of their labour. But the sluggard may beg in harvest.

4th. A damp morning—scarcely know what to set myself about. Sometimes, when this is the case, it is best to be much in the quiet, and something will satisfactorily present. Spent the evening in a visit to a negro master, with whom had a conference about slave-holding.

9th. There are times and seasons wherein we may do things to profit. But if we let the right time pass away unimproved, loss may be sustained, and we may not again have the like opportunity put into our hands.

11th. Met with Stackhouse's Comment on the Bible—looked over some parts to satisfaction. Abun-

dance of time employed in writing, and making comments thereon. But if the mind was turned the right way, little book-instruction would be sufficient.

13th. At meeting, preached, but did not please myself, and don't know whether any body else. Believe if I had been willing enough to become a fool, should have made out better.

18th. Went to work, and was very weary by night. It is not much matter if the body only is fatigued; but when the mind gets in the hurry, it is weakening to the inner man.

19th. What satisfaction must it be, when we can look back, and on serious reflection, conclude we have done the best we could! It is a happy state to begin the day, week, month, or year, without having any thing laying heavy on the mind of what is past.

5th mo. 5th. Have been hard at work, which goes hard with me. But the great danger is in the mind's being too eager after the pursuit of the perishing things of this world.

9th. It is a great attainment to think of things in their proper season, and leave the rest.

11th. The prevalence of custom is of great consequence to us. If we had been careful to nip every wrong passion and inordinate desire in the bud, some of us would have brave easy work, to what we have at present. There would be much spare time for the mind to do good, which at present is otherwise employed.

14th. Set out for Philadelphia. Next day attended the meeting for sufferings. The day following crossed the river with David Bacon. 17th, at the select Quarterly meeting at Salem. 18th, at meeting

near Alloway's creek. 19th, at Salem Quarterly meeting; next day at meeting there again, and 21st, attended youth's meeting at Pilesgrave, which ended that which is called a Yearly Meeting at Salem. Reached John Tatum's, near Woodbury, in the evening; next day was at Evesham meeting, and after it got home. In this journey, riding much, and not being very well, it went hard with me. Although a fine country, and agreeable company, yet, when body and mind are indisposed, it casts a gloom. I have thought, if I can be so happy, as strictly to attend to duty, at and about home, I may be excused from many long journeys abroad.

24th. Went to Wrightstown to meet a negro committee. No advantage in appointments, if nothing is done.

25th. Was well satisfied in being among my friends at home. Although we have nothing to boast of, it is most agreeable to travel on our own hackney, and what we are most used to, is most natural and easy to us.

6th mo. 2d. Read some of Esdras, in the Apocrypha. He appears to have been a man of sincerity, and much desirous to know what should come to pass in after times. May I be content in my allotment, and not be anxious about future events; but mind my own proper business.

6th. At the Falls, at a meeting with the black people; not very large, but a pretty good meeting.

9th. Have been very busy; still too anxious—the mind too much engaged and kept in a hurry. Often think I will set a double watch against hurry; but am still overtaken to my hurt. May I learn wisdom by the things that are past.

16th. Received a visit from some Jersey friends. Had some conversation respecting the dispensations of Providence, in visiting our land by his gentle chastisements; and sending his devouring army of little insects, which have destroyed part of our grain and fruit. May we lay it to heart, humbly bow down before him, and acknowledge his might who does whatsoever seems good in his sight, and whose ways are all in wisdom.

7th mo. 10th. Our monthly meeting. Bristol friends are joined to this meeting, by minute of the Quarterly meeting, and concurred with by this.

20th. Part of the day spent with company. Upon solid reflection, remember the words of Solomon, for a man to eat and drink, and enjoy the good of his labour; and believe the way to come at it, is to use the good things that Providence has favoured us with, in moderation; and keep his fear always before our eyes. This will be as an anchor to the mind, and bring to a state of resignation, under every dispensation that he is pleased to allot us.

23d. At the Falls meeting; much was said to excite to duty. I remembered that portion of Scripture, that except the Lord keep the city, the watchmen waketh but in vain. What a fondness there is to hear, and yet how slow to put in practice! To have our outward senses brought into subjection, and to know a cessation of thought from all visible objects, with the mind in that submissive, resigned state, where it may be susceptible of divine impression,—is much wanting, and would do more for us, than we can do for one another.

24th. High easterly wind. In conversation with a friend whose home is near the bay of Delaware, he

mentioned, that if it continued, it would do great damage thereaway; which brought some solid reflections before my mind. Matters or things that affect our own interest or well being, affect us with anxious care and solicitude: but when our own property is secure, such things often affect us but little. And sometimes events that would be grievous to ourselves, yet, when relating to another, we can discourse about them with indifference, if not with a kind of pleasure. I believe, when this is the case with us, there is room to be jealous of ourselves—whether or no, we are in a Christian spirit, and to come up to that command, love thy neighbour as thyself.

26th. If we were wholly guided by reason and religion, our wants, I believe, would be fewer—less need of hurry, and our lives more consistent with the dignity of our nature—and we more happy.

31st. Have been at an annual assembly at Wrightstown, called a general meeting. Divers friends were collected from various parts of the county and elsewhere. The institution of such meetings I believe was, that Friends might collect from various parts, in order to perform divine worship, and be comforted together, in a sensible feeling of the operation of truth on their minds, and to unite in joint labour together, that they might be strengthened in the most holy faith. But I am doubtful that many rather meet from custom and novelty,—to see and be seen, and so miss of that advantage which might be received by a rightly exercised mind.

8th mo. 1st. Youth's meeting at Wrightstown. I did not go: hope it was not altogether through idleness.

nor worldly mindedness; but many things wanted doing at home, and the poor horses were tired.

5th. It came before me to look at the necessity there was, and the advantages that would arise, from a strict examination into the spring that moves us to action: and that it is not doing much that will stand us in stead; but the doing what we do, from a right motive.

6th. At the Falls monthly meeting. The poor languid state of society is deeply affecting. May we strive each to mend ourselves, and be concerned to know the true state of our minds, to avoid the sin that so easily besets us, and strive to get into a suitable situation to put up our petitions for divine help.

10th. First-day, at meeting, had a little to view the situation of mankind through various periods of time since the creation, and the tender care of Providence over them, and how we from time to time have revolted and gone astray. But still we have been followed—chastised in measure—and not left to ourselves,—his fatherly care is yet continued towards us.

24th. At meeting, James Simpson was there, and spoke on faith and baptism, I believe to the satisfaction of many. But what will it do for us except we experience it for ourselves. The ear is fond of hearing, but the practical part is what is wanting. Hearing gratifies the senses, which sometimes want starving, therefore those that utter words ought to take care, lest they feed that which needs famishing; as the apostle hath said, preaching is vain if Christ be not risen.

26th. No high time to-day, but must not complain; believing that many of our gloomy seasons proceed from our own mismanagement, impatience, or want of watchfulness and care.

27th. May each of us be favoured to look to our own standing; and feel after what is wanting in ourselves. Then, I believe, things would grow better, and we should have better times.

9th mo. 2d. I have thought of Dr. Ruttly this evening, who kept a religious diary, and often complained of the temper of his mind. Much care indeed is needful to keep it in proper order. Anger is not one of the least temptations that beset us. May the Lord in his infinite mercy keep and preserve, lest we become a prey to ferocious and unruly passion.

5th. Negro meeting at Middletown, which was large, and I believe a good meeting to many. May the Lord keep us, the white people, in a state of stability, that we may become more and more preachers of righteousness, and be as way-marks to those that look towards us for example.

19th. Have been several days, with other friends, visiting families at Bristol. Have thankfully to acknowledge the goodness of the Master, who, I believe was with us, and hath preserved us through.

26th. Went to see two neighbours who were under indisposition. Believing it not only kind, but often useful to the visitors as well as those they go to see, to visit the sick and those under affliction, if it is done with a sensible feeling mind.

10th mo. 14th. This is the day of election to choose officers in government. Many are fond of posts of honour. Poor creatures! to be set up with shadows,

and fond of things of no real good, while those that are substantial and of intrinsic worth, are neglected.

18th. A busy world we live in. Abundance of the time is spent through the summer in preparing for the succeeding winter; and winter comes and consumes it. Summer again comes, and we at it again. So the seasons go round, and we grow older. By and by our revolution will come, and happy will it be for him who has a good store laid up against that time.

20th. They that incline to be industrious, may mostly find something to do.

21st. Hearing the narrative of Benjamin Gilbert's family, who were in captivity among the Indians, read, tended to quiet my mind, and introduce serious reflection. Our tender feelings often need touching, and our spiritual senses to be enlivened, in order to make us quick of apprehension.

27th. If the mind is in good order, all will be well; but that being wrong, puts all things out of course.

11th mo. 2d. At Bristol meeting. The necessity of each one occupying their own gift, or talent committed to them, appeared necessary. Without this, we can do little one for another, and profession will be of little consequence.

3d. Have been hard at work gathering Indian corn, and my fingers are very sore. The advantages and profits arising therefrom, are the only things that make it tolerable. How disheartening it must be to poor slaves, who do not expect any reward or profit for all their toil!

6th. With seven other friends appointed by the meeting for sufferings, went to Princeton with a pe-

tition to the Jersey assembly, on behalf of the enslaved Africans. Next day we attended with the committee, appointed by the assembly to take the subject into consideration. They appeared inclined to be favourable, and gave encouragement to do what they could to have a law passed, to put a full stop to the importation of that injured people into their state—also to forward a law for the gradual abolition of slavery. I thought there was cause of thankfulness, in that the hearts of many appeared softened, and had a degree of sympathy with the poor blacks.

10th. Busy about many things. Hope to be better prepared another day to stand the brunt of hurry, or that I may not get into it. For I believe it better to live poor, than ill-natured.

13th. Solomon Gaskil, a friend that is blind, travelling in the ministry with other friends, came to my house, and we had a pleasant evening in innocent conversation.

24th. I have thought the dispensations of Providence are wonderful, and would teach us deep humility, if we were but in a capacity to hear, see, and behold his workings and dealings with us. Sometimes in long drought, if it continued, the earth would languish, and the beasts of the field would perish. At other times, wet weather and moist air,—and the very staff of our lives likely to decay and go to putrefaction. But he who guides the year, and sendeth the sun in his course, and the showers in their seasons, is kind to us, poor finite creatures, and (I have thought) at times, permits greater extremes than otherwise would be, in order to let us see, that it is by His providence we live and move, and are sustained. May we there-

fore more and more rely upon Him, and be concerned to walk worthy of his benefits and blessings, giving Him the praise who is able to build up and to break down, to pluck up and to plant; who has ordered summer and winter, seed time and harvest; and I believe will continue them if we are thankful receivers—on which alone depends our present and future happiness.

30th. I remember some prospects I had in a spell of sickness some years back. I had a high fever, was often in a doze, and sometimes delirious; and divers times it seemed as if I consisted of two bodies. It seemed so plain to me that I felt sometimes, when I awoke, where the other was which I thought was lying by me. When my understanding returned, the remembrance still was with me, and I wondered what it meant. After some time it was opened, that what I then had in view was real, and that I indeed did consist of two parts, body and soul, or flesh and spirit, and that there must as surely some time be a separation between them, as there seemed to me to be at that time—and as both appeared to me to be sick, it now opened a little in this way to my understanding, that while the soul and body are together, the one cannot suffer alone but the other will partake thereof. But when the mortal body is put off, and the soul unclothed, then this body is no more to it than another man's body, neither in shape, material substance, sensible feeling for it, nor concern about it, in any manner whatsoever, if arrived to the happy mansion, it is no more than a lump of common earth. I believe it a mistaken notion that some are in, that this very body of flesh must rise again.

(To be continued.)

FRIENDS' MISCELLANY.

No. 3.]

SIXTH MONTH, 1833.

[Vol. IV.

WILLIAM BLAKEY'S JOURNAL.

(CONTINUED.)

12th mo. 3d. 1788. At Wrightstown, at a meeting appointed for Eli Yarnall; it seemed to be a profitable season. The ministry flowed freely. The subject treated on was, wherewith we should appear before the Lord;—a subject worthy our deepest attention.

5th. I have been at the Falls, at a meeting with the black people: it was a quiet, good meeting to me, and I believe to many others. A state of watchful care against wrong or hurtful things was represented to view, and the way to have them suppressed effectually is, by striving to have the mind turned from them into humble quiet.

6th. Watchfulness and care is an every day exercise, in order that the mind may be kept sound and in good health, lest it suck in poison unawares.

8th. In company with James Moon and three women Friends, visited a number of families of black people about the Falls. Divers of them appeared to be solid, and there was a sense of good among them. Although my mind has, through the course of this day, been at times covered with a cloud, yet at other times I thought good was near, and Christ's love abounded.

9th. Joined the above friends, in visiting the families of coloured people about Bristol. Some of our sittings were rather dull, others light and easy. In one of them, I remembered what an English friend on his arrival in Philadelphia delivered, which was, that the Lord sent him to remember his love to the inhabitants of Pennsylvania. Although I did not tell it to them, I thought it my business to encourage them, for I believed his love was with them, and his presence was amongst them.

18th. At week-day meeting—silent, as to words. It is hard to get the mind silenced; but, if there is a right striving, I believe best help will be afforded.

26th. Met with an account of the ancient Brachmans, and was ready to say, surely they were before us, who profess to have Christ Jesus for our leader. What will profession do for us, without we possess a degree of his spirit to guide us?

28th. A small meeting. How a little rain cools the zeal of many in this day! What would become of our meetings, if there were the same kinds of trials to go through now, as in the time of our forefathers? They knew not but that they should be carried from their religious meetings to prison, instead of returning to their families. My mind was affected, under a consideration of my own leanness, and the low state of the meeting, as I apprehended. I have fears that we are in a dwindling state, notwithstanding we have so lately passed through many difficulties. The alarm of war has been sounded, not only in our borders, but has reached the very threshold of our doors; and our country has been threatened with ruin and desolation. During these times, many minds were humbled, and brought into covenant-

making; and were ready to conclude they were sufficiently brought down, and that if the Lord would but return his mercies again, they would serve him, and he should be their God. Now, peace is again restored; but, alas! I fear many are too much like the dog returning to his vomit, and the sow that was washed, to her wallowing in the mire.

1st mo. 8th, 1789. With William Richardson, Mercy Comfort, and Sarah Smith, visited several negro families. 9th and 10th continued the service about Middletown and the Four Lanes. Returned home quiet and easy.

4th mo. 17th. Returned, tired and fatigued, from attending the meeting for sufferings, and Horsham week-day meeting. How do travellers get along who ride day after day, during long journeys, and sometimes have poor accommodations? May I be thankful, and content to bear with little matters, without murmuring.

21st. Have been thinking of General Washington, who is passing through this State towards New York, in order to be made commander in chief of the American colonies. Alas! what will all the world, and the greatness and honours thereof, do for us, except we know a permanent and firm establishment in the truth. They will one day be lighter than a feather. My desire is that I may be enabled properly to see myself as I really am; and then, sure I am, there will be nothing to boast of. May I be willing to have my body kept in subjection, and glory in the cross of Christ only.

28th. I pass along, and seem to have much to do to keep right end up. Stability and Christian fortitude often wanting.

5th mo. 8th. Attended the youth's meeting at Abington, and received some instruction. Afterwards in company with W. Savery and John Lloyd, had a sitting with John Shoemaker, the younger, and his wife. Proceeded to Isaac Lloyd's at Darby, then went to Concord Quarterly and youth's meetings, and on the 12th to Samuel Canby's at Brandywine; next day attended Wilmington monthly meeting. Then rode to Thomas Carleton's, he being an ancient friend, said to be in his ninetieth year, my father's shipmate. From thence to Kennett, East Caln, the Quarterly meeting at Londongrove, and a monthly meeting at Sadsbury. Lodged at Moses Coates's, in the Great Valley. 21st, rode thirty-seven miles to John Jarrett's in Horsham; next day attended meeting there, and reached home in the evening. In this journey I thought myself mercifully favoured. May I be incited to diligence in using all opportunities for improvement, and ever keep in remembrance that a Christian's life is not a life of lukewarmness, indifference, and forgetfulness of God.

26th. Patience is a desirable virtue. When gloom overspreads, if we let patience have its perfect work, often better times succeed.

31st. Two burials of poor people in our burying ground—not so much noticed, perhaps, as if they had been of the rich and great of the earth. I remembered that the poor and the rich lie down together, and the earth covers them both. The dust of the one is no better than that of the other. We must answer, not how we have improved our outward estates, or what honorary titles we have had bestowed on us, nor of our acute wit and knowledge in

things outward—but the query will be, what we have done with the precious talents, committed to our charge.

6th mo. 4th. Steady perseverance is needful, in order to get along rightly. Good mariners, in fair weather and steady breezes, put up their sails, and make the best use of time. In storms and foul weather they wrap all close, and lay by, waiting with patience. Our journey through time may be compared to a voyage on the ocean—which is sometimes boisterous, tempestuous, and all in confusion. In such seasons, if we can be as still as possible, till the storm is over, we shall be prepared, when the sun appears, to pursue our journey and make some advances toward the desired port of rest. And although another storm may arise, we shall not be afraid, but strive to put all in the best order, and hereby learn patience and resignation, by the things that we suffer. Thus, making a right use of the opportunities furnished us, we may grow stronger in the faith, and learn to endure hardships.

9th. If we could be so wise as to retain such things only, as are of real advantage, and forget the rest, it would be to our profit, and save abundance of precious time.

12th. Got up earlier than usual, and have been very busy at work. Had some feeling with poor, weakly men, that get their living for themselves and families, by day's works. It seems to be hard.

14th. Meeting—silent as to words, but some illuminations. It will not be altogether, how much we have done that we must give an account for; but whether we have acted according to known duty. The widow that cast two mites into the treasury,

was not only accepted, but even had more praise than some that cast in much of their great abundance.

19th. What a busy world this is! and we make it more so, by not keeping it in its proper place. If we were to use things rightly, and think of them only at their proper seasons, much less would be our fatigue, both of body and mind.

22d. I, with two of my sons, went a fishing. The barbarity used in killing the poor worms, and also the fish when taken, led me to consider how many lives are taken, to gratify the appetite of man.

26th. This morning I was ready to take up fresh resolution, that I would not hurry so much; but have been little better. What are all our resolutions worth, except we seek and obtain supernatural aid and assistance?

7th mo. 7th. Industry and care are commendable, and our duty, so that the mind is not too much engrossed in the world. But, Oh! the surfeiting cares, and strong cogitations of the earthly part! How have I been pressed down under them! May the Lord help, for I am not able to deliver myself. Truly may it be said, "except the Lord keep the city, the watchman waketh but in vain."

8th mo. 22d. To keep the mind from being entangled with the world, I find difficult. My desire is, that I may find the middle path between hurry and idleness; for idleness leads to carelessness and stupidity, and hurry takes the mind from its proper object.

9th mo. 3d. Preparative meeting. Money matters seldom come before meetings, without opening

a channel which takes away the weight and solemnity that should cover the mind.

11th. A meeting held with the black people at Middletown, to satisfaction. A negro man spoke a few words in a solid manner, and the meeting, I thought, ended well.

17th. In some controversy, to no great satisfaction. The Lord preserve me from controversy and contention. May I be made willing to suffer, rather than contend. The way to overcome anger is to cover it up, and keep it close till it be smothered to death.

25th. This morning, as I sat musing by the fire, thought what a brave thing it would be, to have our minds and prospects so bounded, as not to look after, or lay out great matters, but to be content in our present allotments, and pass along in quietness. Then, I believe, we should not meet with so many disappointments; we should enjoy more tranquillity of mind—envy others less, and be less envied.

10th mo. 8th. Heard some of Samuel Fisher's works read. Noble valiants appeared in the early breaking forth of the Truth, as held by us, who were able and willing to defend it by doctrine and disputation. But I believe the day is much over here-away, for religion to gain much by disputation. To example well, and show to the world by our honest and peaceable lives, that we are the followers of Christ, will be more convincing than many arguments.

17th. The world and the cumbers thereof discompose the mind, and unfit it for solid retirement or cool reflection. Alas! what poor creatures we are! cannot command our own thoughts, nor even give

ourselves one moment's quiet! Every day brings its exercise, and requires a watchful care over our thoughts, words, and actions.

11th mo. 11th. Have been gathering corn, and am very tired. It matters little, the fatigue of body that we undergo, if the mind is but kept clear, and in proper subjection, whereby it is preserved calm and quiet, and nothing then lies heavy on it. A humble quiet is a desirable state, worthy to be pressed after.

12th mo. 25th. The time called Christmas. Some keep this day, under a belief, that it is right their time should be spent in a religious remembrance of our blessed Saviour. Some spend it in frolicking, and in profanation of the holy name. And we as a people, such amongst us as are concerned for the principle we profess, believe that every day ought to be kept holy,—and that there is no time allowed for dissipation, folly, and forgetfulness of God,—and that it is not required of us to make any difference between this and other days.

4th mo. 3d, 1790. A few things finished, and well done, are better than aiming at much, and leaving all to the halves. Had a little prospect of the hurry and cumber to which the human mind is liable, without a watchful care is maintained. How it wanders from one thing to another, and finds no rest, like a vessel tossed by the tempestuous waves.

11th. If we, Quakers, keep not to our principles, but lose the life and savour of Truth, and meet in a dull lifeless form,—notwithstanding all our high profession, our meetings will be the most dry and stupid of any.

6th mo. 3d. Set out to attend Little Egg Harbour Yearly Meeting; which is a meeting held at that place once a year, to which come many people of different persuasions. 4th, got there, and next day attended a meeting of ministers and elders. 6th, and first of the week, attended the public meeting; and the day following, their adjourned monthly meeting. It appeared a time of great weakness and insensibility, as to religion and inward worship. I felt some secret desires that they might be spared a little longer, and digged about, although there seemed to be the appearance of the fruitless fig-tree.

8th. As we rode homewards through the pines, which is a long way together uninhabited by man, my mind was led at times to contemplate the works of creation; and I thought I felt clearer of temptation than had often been the case, when in the more thickly inhabited parts of the earth. I was ready to conclude, the very air was purer, and that the presence of Him who created the sea and the dry land, was not so hard to be approached in this solitary and lonely place, as in some other places where the very earth and air seem to be almost affected with oaths, drunkenness, and other sinful debaucheries. As I took a retrospect of a few days past, was ready to conclude I had tried, for the most part, to be found in the way of my duty, yet had not pleased all: but a secret intimation was suggested to my mind, that if we were careful to be obedient, and to follow the Master, we might quietly leave the rest. This evening reached the house of our kind friends, Clayton and Mary Newbold, who were with us at Egg Harbour, and appear to live in great affluence and plenty.

9th. Set out homeward with Hannah Kirkbride, who had been with us through the journey. On parting with Clayton and Mary Newbold, and their hopeful family of children, my mind felt an earnest engagement, that the glory of this world might not mar the beauty of the heavenly Canaan in our view.

12th. At the Falls, attended a meeting appointed for the black people; which on the whole appeared to be a time of solemnity and religious improvement.

22d. I have tried to work as when young, but find my strength fails, and that I am growing an old man. May a due consideration thereof take place, and I be daily preparing for a better country.

7th mo. 15th. Week-day meeting large, on account of a stranger that was there, whose testimony was close on formal professors, and those that attend in order for worship, and are not concerned to experience the life and power of truth, but live to themselves as without God in the world, and yet are fond of hearing truth declared with their outward ears.

16th. To pass through the world quiet and even, is an attainment I have not yet arrived at, nor of myself am able. But may I seek for that strength that is able to still the mind, and bring every thing into proper order.

30th. Attended Wrightstown general meeting—then visited a person, who has been of a reputable, active life, but is now in a strange way; will talk but little, and work less. What a blessing, to be preserved clear in our understanding, and in a quiet composed frame of mind! May the Lord keep me, then shall I be safe.

8th mo. 21st. Have been at the burial of a man, who appeared but a few days since strong and hearty, and was suddenly seized with a paralytic disorder, which terminated his life. May we be steadily on our watch against every thing that would hinder our progress toward the promised land; so that when we put off this body of clay, we may be admitted into the realms of immortality, where, with the spirits of just men made perfect, we may live to praise and adore the Lord God and the Lamb, world without end. Amen.

24th. Paid a visit to a slave-holder. But we can do little till the Lord is pleased to illuminate the understanding, and bring the heart into a state that is sensible of the rules of strict justice—to do to others as we would they should do to us.

31st. Attended Burlington Quarterly and youth's meeting—a great concourse of people. There appear to be many, like sheep scattered upon the mountains, without a shepherd. May our meetings be so conducted, that they may have a tendency to gather to the true Shepherd and Bishop of souls.

10th mo. 3d. I have been to Philadelphia, attending the Yearly Meeting, which was large, and covered for the most part with solemnity. The business was carried on with weight and a degree of harmony, which is cause of reverent thankfulness. I believe them to be times of instruction to the wise in heart; for, when embodied together in religious labour, the honest hearted are a strength one to another, and divine mysteries are revealed, by which we are instructed in the way which leads to the kingdom of peace and rest. May we treasure up those intimations which are intended for

good to our souls: for time is none of ours, neither can we command the times of inward refreshment, any more than we can the dew or the rain that refreshes the outward creation. I think I have seen, in the light of the Lord, that in times of drought or temptation, it is our business to stand still, without too much striving in our own wills to get forward; but wait in the patience, out of all self-activity, till He is pleased to arise, who is able and willing, when we are truly humble, to make our parched ground a fruitful field.

28th. Have been to Shrewsbury Yearly Meeting, which was quiet considering the throng which were met, of a mixed multitude. Sound truths were delivered, yet not very luminous to me. Believe, if I can find peace and quietness at home, I shall not want to go much abroad.

31st. It is an easy thing to go to our places appointed for worship; but the main thing is to get our minds into a proper situation to perform it acceptably. I often feel the need of more care and watchfulness. The flesh and the world are so near to our natures, that it is often hard work to get still enough to receive divine instruction.

11th mo. 20th. Seventh-day. One week goes after another, and I grow older. Have I learned any thing worthy of being continued in the body? Do I grow wiser, as I increase in years? or, am I better prepared for another state of being?—are matters worthy of deep consideration.

12th mo. 9th. Have been attending the monthly meetings through our Quarter, and have been supported beyond what I thought my weak frame of body and mind would have borne. Although it ap-

pears to be a time of weakness with us, in the general, yet have to believe the good Remembrancer is near to help and strengthen the faithful.

1st mo. 31st, 1791. Went to a poor neighbour's, who had many complaints to make of hard fortune. Sometimes we make our own beds poorly, and by our own consent are miserable. But it is best to feel sympathy with the distressed, and not judge rashly.

2d mo. 10th. Monthly meeting. Things appear in bad order, and the best way to have them better, I believe, will be, for every one to mend one.

3d mo. 14th. I have been very poorly; but through divine mercy have been favoured with a good degree of quietness of mind, for which I hope to be humbly thankful.

18th. I feel a little stronger, but rather fretful; which is cause of sorrow—to grow better in health and worse in disposition. May I guard against it, and be preserved in quietness.

4th mo. 29th. Have been sensible of my own failures and deficiencies,—with desires for the care of the great Care-taker, and that I may stand open to the rebuke of my friends; so that my vessel may be more and more cleansed, and that which defiles be done away.

5th mo. 8th. The week past, in company with my friend, Jonathan Kirkbride, of the Falls, have visited several monthly meetings in Jersey; in divers of which, difficult cases appear, and a want of deeply exercised minds, in order that they may be settled in the wisdom of truth, which is described as “pure, peaceable, gentle, and easy to be entreated, full of mercy and good fruits.”

15th. In company with others, chief of the week past, have been on a visit to the families of Friends; and through divine favour, have got along in a good degree of harmony and concord.

6th mo. 5th. First-day. A large meeting. Myself in a poor state of health. May all the dispensations of Providence be sanctified to me, and I grow wiser, by the things which I suffer.

12th. Large meeting, quiet, but not luminous. Our Zion appears to be covered as with a cloud, and the beauty thereof tarnished with dullness, and insensibility: zeal, and warmth of desire, wanting. The clods of the earth, and the honours and profits of the world, have got between us and the Sun of righteousness; and our affections are too much alienated from everlasting and substantial good.

7th mo. 25th. I believe the body and spirit are often partakers together; that is, the mind at times affects the body, as well as the body the intellectual part. I therefore think it wisdom to strive to keep in quiet serenity; in order that we may enjoy ourselves, body, soul, and spirit, all in their proper places.

8th mo. 5th. Humility and a quiet mind, with a forgiving disposition, and a spirit that thinketh no evil, are what I now crave: for I have been under trial, and felt temptation near.

9th mo. 9th. Negro meeting. A larger number than usual attended, who sat quiet for the most part, as becomes solemnity and order. How the minds were employed is best known to the great Tryer of spirits; but hope there were feeling minds among them, and desires raised in some, after good. Meet-

ing ended in supplication to the Father of mercies for the continuation of his favour.

18th. Visited some of my wife's relations—heard conversation concerning politics—and of a friend, mentioned for a high post. Quakers and politicians are two sounds, and will not admit of a joint union, in my opinion, so far as to be joined in the same persons.

10th mo. 2d. I have been attending the Yearly Meeting, which was large and attended with life and power through many of the sittings. Friends were enabled to labour for the promotion of truth and righteousness on earth, with much unanimity and concord, and the meeting ended in the quiet. This day, at our first-day meeting, several small testimonies were delivered—one by a young man who appears not yet stripped of fashionable apparel. May the Lord work, till there be a thorough conformity to his will, which I believe will bring into a conformity with the children of light.

5th. Near the time of election to choose officers in the outward government. Alas! politics are too much studied by us, the descendants of the spiritual minded people, called Quakers. Too many are turning to the beggarly elements,—from the spiritual to the worldly wisdom, that sets more by the outward than inward government.

6th. Middletown monthly meeting—got through pretty well till Friends were advised not to meddle with outward government. This evening, have thought about the prudent keeping silence in an evil time. Amos 5th.

9th. At meeting—a young man appeared in the ministry, and mentioned the church that was nei-

ther hot nor cold. The case of poor Ephraim was lively before me. The Lord loved him when he was a child; but when he was lifted up, and offended in Baal, he died. Oh! saith my soul, may I ever remember the day of my espousals, when the truth was precious with me.

21st. Have felt weakness attendant, and seen in degree how frail is mortal man, till he is enlivened by the day-spring from on high, and brought into a state, fit to receive that certain intelligence which furnishes light and clearness.

11th mo. 5th. I feel the weakness and frailty of nature prevalent—and see the need there is for youth to strive to have their natures subdued, before the strong man gets strongly armed; lest they have hard work.

22d. Temptations await me, and I find my own strength insufficient without Divine aid.

12th mo. 17th. I have been attending the meeting for sufferings. There was a memorial prepared, to be presented to those in power, to promote peace and pacific measures with the Indians—with whom there is a vein of blood opened, and much slaughter and devastation appear likely to ensue, if not stopped.

2d mo. 19th, 1792. I expect it to be fifty-three years this day since my coming into the world. On looking back, many deficiencies turn up to view. Many things wherein I promised myself satisfaction, proved blanks when the time to enjoy them came. Now, the bloom of life seems over, and I past the meridian going down hill. May I reflect with seriousness, and strive, the remainder of my days, to be more devoted to the preparation for an hereafter. The Father of all our mercies hath

hitherto preserved me, and helped me through many difficulties and grievous besetments. My desire is that he may continue to be near, and that I may put my whole confidence in him, the remainder of my days.

3d mo. 2d. Am fully convinced of my own inability to preserve myself, body or mind. But a hope is revived in the sufficiency of the all-wise Disposer of those who truly confide in his power; with a belief that help will be afforded, if there is a full reliance on him for protection and preservation.

9th. Meeting for the black people. In the fore part, it appeared discouraging, but ended to satisfaction, attended with a calm. May the Father of mercies have the praise, to whom it all belongs.

4th mo. 9th. Visited two persons far advanced in years, and almost helpless with the palsy. Had satisfaction therein, believing it our duty to visit the ancient, sick, and infirm.

7th mo. 5th. At our monthly meeting we had the company of John Simpson, who had been absent from us more than twelve months—he appeared much concerned for our spiritual good, and spoke largely on the advantages arising from the frequent reading of the Scriptures, and also of silent worship.

9th mo. 12th. I have lately attended the Quarterly and youth's meeting for this county, and all the monthly meetings thereunto belonging, also a meeting for divine worship with the black people, and accompanied my beloved friend John Pemberton in a visit to the greatest part of one hundred families of Friends, and people of different denominations; wherein the extension of divine kindness and help, was experienced, to the strengthening of the feeble-

mind, arousing the negligent and lukewarm, and reproof to the vain and wicked. The deep humility, and steady attention to duty, of my beloved friend, I hope to treasure up to advantage.

18th. The day before yesterday, attended a meeting appointed for the black people at Bristol—afterwards crossed the river to Burlington with John Simpson. Lodged near Ancocas, and yesterday was at an appointed meeting there, where our friend John held forth in an abundant manner. Got home in the evening, and feel as a sojourner on earth, with a desire for patience and resignation.

30th. Have attended Yearly Meeting at Philadelphia, which was a solid meeting. Many weighty matters were concluded on; amongst which was a concern for the poor natives of the land, who, for a trifling consideration, sold much of their possessions—and a great part of what was left, they think was taken from them without any just or fair purchase; by which means, they are driven far back into the wilderness. A cruel war has ensued. The consideration of which bowed and humbled the spirits of many Friends, and brought great solemnity over the meeting. A committee of thirty-six Friends was appointed to join the meeting for sufferings, in a conference together, in order, if way should open in the wisdom of Truth, to petition the rulers and those in power, that by treaty and pacific measures, they may endeavour to appease, and settle matters with the Indians, without further devastation and bloodshed.

11th mo. 1st. Have been on a visit, by appointment of the Yearly Meeting, to Shrewsbury, where has been held a general meeting, commonly called

a Yearly Meeting, to which is subjoined a Quarterly meeting of business; which I thought times of favour.

9th. I have been at Philadelphia and Abington Quarterly meetings, with other friends by appointment from the Yearly Meeting. Counsel and caution were handed forth, both by way of ministry, and in the transacting of the discipline; and although things seemed to be low, as to the life and spirit of true worship and discipline, yet I hope a benefit will arise from the labours of some.

21st. Returned from Trenton, where, with other friends, have spent the most part of two days, by appointment of the meeting for sufferings, in waiting on the legislature of New Jersey, to remonstrate on behalf of the black people, in regard to freedom. What may be the effect I know not; but believe the testimony against the slave trade and slavery, will advance over the heads of all its opposers; and those that are embarked with sincerity in its cause, will experience that peace which far exceeds the gain of oppression.

12th mo. 7th. At the Falls, attended a meeting held with the black people, not large, but a solid opportunity, which ended to satisfaction—with a comfortable prospect that these meetings are not held in vain.

13th. Week-day meeting larger than is usual. A marriage accomplished, to appearance in an orderly way;—not so much parade as we often have, of late, at such times; although many of the connexions do not profess with us, as a society. If we keep not to what we profess, our principle will do little for us.

22d. A winter season, in which it is necessary to keep much within doors, and have them shut; lest the inside get cold, and the vital part receive damage.

30th. Meeting at Middletown. Four testimonies borne by different persons, and all put together would not contain so many words as one by an individual at some times. I feel a desire that appearances may not be made too cheap amongst us, neither by the speaker nor the hearer.

1st mo. 14th, 1793. Have spent a week in Jersey, attending monthly meetings, with the Yearly Meeting's committee; also a meeting at Trenton appointed for the black people. And although most of them were slaves, as I was informed, and much immorality prevailing in the place, yet they behaved with decency, and divers of them appeared to be under some concern of mind. May the God and Father of all our sure mercies bless them, and unite us in that worship, which may find acceptance with him.

2d mo. 3d. Read some in a book called the Turkish Spy, which rather had a tendency to enlarge than narrow the soul, and I wound up with this consideration,—that the best system of religion is to attend to the inward Monitor.

21st. Preparative and little select meeting. The difference between a stupid, senseless state, and solemn silence fitted for divine worship, appeared to me, great. The one leading to stupefaction; the other into a lively zeal, with the mind abstracted from worldly cogitations, and lifted above those trifling enjoyments—with desires and aspirations of

soul to the Fountain and Ocean of good, for strength and ability to do his will.

3d mo. 26th. I have been near a week in Philadelphia, attending the meeting for sufferings and the general Spring-meeting. Many solid Friends attended, and some weighty matters were under consideration; particularly in the meeting for sufferings, concerning attending a treaty with the natives of this land. Several Friends gave in their names to attend the said treaty, which is proposed to be held far back in the Indian country, in order to strive for a reconciliation, and to stop the effusion of human blood. May the Lord preserve them in his counsel, and attentive to best wisdom. Our friend Elizabeth Drinker laid before the general meeting of ministers and elders, a concern to visit the churches in Europe; which was generally united with.

4th mo. 20th. Since last account have attended the meeting for sufferings through divers sittings. The greatest part of the time was taken up in considering the Indian affairs. Friends who had given up to attend the treaty, produced certificates of concurrence from the monthly meetings they belonged to; and the meeting prepared an epistle to send with them to the Indians, setting forth the desire that peace and harmony may again be sought after and established between them and the white inhabitants, of this once peaceful land.

5th mo. 23d. An overseer requested to be released who has been in that place, I believe for near thirty years. It would be profitable oftener to change such as are appointed to be clerks, overseers, &c. Sometimes, when individuals are made

use of in this way too long, they are in danger of acting from former experience, rather than fresh qualifications; and when this is the case, it makes poor work.

8th mo. 21st. Returned from a journey to Schooley's mountain, Hardwich, &c. with Joseph Knight; and believe there is cause of thankfulness on my part for being settled, and having my lot in a south level land. A view of the hard labour and toilsome steps that many have to undergo and take, amongst the stones and mountains, while we in our pleasant, level land, may pass along quietly,—is enough to cause humility, gratitude, and thankfulness to the Author of all our sure mercies.

9th mo. 13th. Many poorly, with something like a cold and fever, which seems to be very general, and of a different nature from what has been common. This has appeared to me as a gentle visitation from the all-wise Disposer of events, who deals with us as he sees meet. May we be instructed, and ever keep in remembrance, that we are tenants at will; and that he who is wise in counsel, great and almighty in power, can do with us as he sees meet. He is jealous of his honour, and will not give his glory to another, nor his praise to graven images. May we be humbled, and acknowledge him in all our ways—to give him his due; and thus avert the impending stroke, which hangs heavy over our land.

9th mo. 22d. This week past, there has been much conversation about a disorder in Philadelphia and some parts of the country, by which the minds of people are deeply alarmed. The infection and mortality are reported to be great—that some die

with short warning; and when dead, it hath been with difficulty they were buried. Such is the fear of taking the disorder, that it is reported, some were put in the earth, without either the decency of a coffin, or any funeral ceremony. An alarming season! May I be admonished, and stirred up to diligence, to see whether my accounts are in readiness.

28th. A day of industry of body; but what of that, spiritually? The apostle's observation was, that bodily exercise profiteth little. And when we come to see things rightly, we shall find the truth of it verified in our experience; and that to be spiritually minded,—having the answer of a good conscience, will stand us in stead, when all our bodily efforts fail.

10th mo. 10th. Every day has its exercise and labour, to a religious mind. Set out to attend our monthly meeting held at Bristol, and met with some difficulty on the way. Reached meeting, and there met with new trials, but was preserved through, which is cause of thankfulness. Returned home calm, and conclude on serious reflection,—that it is best for us not to seek great things, nor be too anxious about what others say or do;—but strive to get quietly along, do the best we can, and press forward through the crowd of opposition, being careful neither to give nor take offence—nor meddle with religious concerns, but under divine commission, lest hurt instead of good be done: which I think hath often been the case by forward spirits, that had zeal of their own kindling, like Job's three friends.

11th mo. 22d. Attended the meeting for suffer-

ings in Philadelphia. A concern appeared for the suppression of stage-plays, and theatrical amusements. My concern was more for a deep consideration of our own states, and that the luxuries and superfluities might be removed from amongst us, as a religious society—whereby the door might stand wide open, and the way be clear, to solicit the rulers to lay their hands on the open profane.

1st mo. 12th, 1794. With my friend, William Richardson, paid a visit to a member of the senate. But alas! what avails speaking, without there is an ear to hear?

30th. At a meeting of conference, where divers extracts and advices from the Yearly Meeting, of different dates, were read. What may be the effects I know not; but if Friends do their duties, they will be clear. But I thought it no high day. If I do no harm, hope to be thankful for the preservation.

2d mo. 2d. At meeting. The passage where the Lord, through one of his prophets said, that in the day of his power, his people should be a willing people, was livingly before me, and desires were felt, that none of us might outstand the day of his tender visitation, nor frustrate the operation of his Spirit on our minds, by turning the reproofs of instruction behind our backs, and in the language of conduct say, we will have none of thy ways.

27th. Happy are they that can pass through heights and depths, with a good degree of evenness of mind, and with wills resigned to the will of Him who knows what is best for us.

4th mo. 25th. Attended a general meeting at Bristol, and several of my family went to the burial

of our friend James Thornton, at Byberry. This evening I feel serene and quiet. The end crowns all. What signifies what is our passage through life, if the end is crowned with quietness and peace! The few fleeting days we have here, are soon over. If the haven of rest is gained at last, all is well.

5th mo. 4th. Very fine weather. Nature in its bloom. The feathered creation singing melodious notes. And Oh! if mankind were but concerned to be found in their proper sphere, in that love and harmony, which were designed for the children of God,—all nature would harmonize together, as in one general chorus.

6th mo. 22d. A remark of my grandfather—When the wind is down, it is never very foul weather; and I have thought, while the mind is possessed of true quiet, we cannot be miserable.

10th mo. 17th. I have been on a visit to the meetings of Little Egg Harbour and Barnegat, and had a meeting at Joseph Salter's, the manager of Atsion furnace, on my return. Through this journey, have been favoured with a good degree of patience, and a quiet mind. Although things appear to be but low, at home and abroad, yet have to believe, that those that keep in the faith, and wait at wisdom's gate, will be instructed, and preserved from snares and temptations, both within and without.

12th mo. 11th. Returned from a little journey with Sarah Talbot, and her companion, Sarah Newlin, and my friend, William Richardson. At Wrightstown first-day meeting;—that evening, rode to Robert Kirkbride's, and had a sitting in his family. Second-day, rode to Richland—and in the evening, went to David Roberts's. He has been for some time in a

strange way of silence, so that he will not converse with any, so far as to give an answer, when asked a question. Much pains were taken, to convince him of his error, which appeared not to have the desired effect. In the morning, a deep travail seemed to be felt, and much was said on the subject; but he still remained like one fixed. Went to their meeting, which was a close, exercising time.—Lodged at John Roberts's. The day following, rode fifteen miles, and dined at John Shoemaker's; from thence to John Thomas's, where we met our two European women Friends, who were visiting the families of Horsham meeting. Came on to John Jarrett's, and lodged—and thence home.

2d mo. 5th, 1795. Our monthly meeting appointed a committee to visit the families of this meeting. Had the company of Richard Dell, a Friend from Mendham, who came with a prospect to visit Friends in their families here-away. Next day, we set out on the visit—got through the most part in nineteen days. I thought we were favoured with holy help, to the comfort of our own minds, and I trust, to the edification of some we visited.

27th. Hannah Reeve, and companion, had a meeting at Middletown, which I hope may prove to profit. I went with them to Bristol. Next day, had a meeting there, which I hope was an awakening time to some present.

4th mo. 17th. Have been at Philadelphia, attending the meeting for sufferings, in conjunction with a committee of the Yearly Meeting, on the subject of settling and digesting the Discipline. Had a long and wearisome labour, though for the most part, in good measure united; yet some things were not so

seen by all as to be heartily united with. If what has been done, should add to the health and strength of society, there will be no cause for any to grudge their labour. Let that be as it may, I conclude every act we do, that is undertaken in sincerity, and carried on with integrity, and with a right application for the assistance of best wisdom,—will be blessed, and the fruits thereof will be peace.

7th mo. 19th. Harvest chiefly gathered in; for which we have had a more than commonly favourable season of fine weather—and generally a larger quantity of grain, than for some years past. As I sat in meeting to-day, I thought these things demanded humble thankfulness, and gratitude to Him, to whom we are indebted for his many and unmerited benefits. I believe if we were enough thankful therefor, they would be continued; but a jealousy seized me, that if we are like some formerly, who eat and drank, and rose up to play, and so forget the Giver, we might not expect to receive them in so plentiful a manner.

9th mo. 18th. I went yesterday to Philadelphia, and attended the meeting for sufferings, at which was John De Marselac, a Frenchman, who seems conscientiously concerned for the support of truth, upon its right foundation.

10th mo. 5th. I have been in Philadelphia, attending the Yearly Meeting, which was a time of exercise to me:—and although at times, thought I felt solemnity to cover the mind, yet weakness was much my lot. Divers weighty matters were under consideration—one of which was, the situation of the poor Indian natives of this land—which I thought brought the greatest solemnity over the meeting, of

any thing that was before it. And it was recommended, to the several Quarterly and monthly meetings, to enter into a subscription, for raising a fund, to be used for their benefit, in purchasing books, implements of husbandry, and paying men to teach them how to use them, school-masters, &c. in order for their further civilization, and knowledge in the christian religion.

This day, with my wife, paid a visit to our daughter. My mind has, at times, been under considerable disquietude—at other times, occupied with serious reflections. Had a little to consider the rectitude of rules in society, and how far they should extend—that it would be safe and right to exclude every thing that was sinful, by bearing a faithful testimony against it, and all that were in its practices. But to exclude any for the use of things, that if properly used, were lawful, because others used them unlawfully, was not consistent with the christian religion, nor the precepts of the gospel.

10th mo. 16th. Returned from Philadelphia, where I went yesterday, to market, and to attend the meeting for sufferings, and have had the mind mixed up between worldly and religious subjects. This often makes trying work, and sometimes neither are rightly attended to. Am desirous to be more released from the surfeiting cares appertaining to this life; but feel insufficient of myself, to will, or to do any good.

4th mo. 7th, 1796. Monthly meeting. No high day. Something stands in the way between us and substantial good: and it appears to me that self-love is a great hindrance of our access to the throne of

grace, and stops the free circulation of that love, which ought to subsist, one towards another.

17th. A large meeting—rather unsettled. Small matters unsettle unstable minds. After meeting, a large committee had an opportunity with a young man, Henry Simmons, Jun'r., who laid a concern before our last monthly meeting, to go amongst the Indians—which appeared to be a matter of weight, and great concernment to him, and the cause which he appears to have a desire to espouse. It was left much upon himself, to follow that which makes for peace.

5th mo. 1st. At an afternoon meeting, held at the house of David Landis. A close time, but I thought it ended solid.

12th. I have been on a little journey to Wilmington, and Chester Quarterly meeting, held at Concord. Met with some trials. If they should tend to my refinement and furtherance in the road to heaven, am satisfied.

6th mo. 2d. Preparative meeting, an exercising time. Happy will it be for those that are faithful, and willing to dwell in the patience, and to suffer with the Seed that is under suffering.

17th. Returned from Philadelphia, where I attended the meeting for sufferings. Not much to remark, but that true harmony, unity, and uniformity, will more and more prevail amongst us, as we come to walk under the influence of the one unerring Spirit.

7th mo. 14th. At week-day meeting,—a pretty prospect, as to the outward. How is it within?—is needful for each to examine. Outside prospects, and outside performances, will not stand us in stead,

when the hearts of all must be tried by the standard of Truth.

8th mo. 1st. Set out on a visit to Rahway Quarterly meeting, and Friends there-away. Met James Simpson and John Spencer, at Trenton, and with them, lodged at Joseph Horner's.

18th. Reached Hugh David's—next day attended the select Quarterly meeting; and the day following, the Quarterly meeting of business, which was a trying time. The application of a mulatto girl to be received into society, came before the meeting, which brought an exercise over some minds, on beholding the prejudices that exist, because of colour. Next day, attended their morning meeting, at Rahway, and had an afternoon meeting, at Plainfield—and on second-day morning, visited a man who was low in his mind, to a good degree of satisfaction. Then proceeded homewards, and lodged at Robert White's. Crossed the river Delaware in the morning, and appointed a meeting at Delaware Works; which I thought one of the best meetings I have had. Parted with my companions, at Jonathan Kirkbride's, and came home.

9th mo. 9th. Attended a meeting, held for the black people, where we had the company of Martha Routh, from England. In the afternoon, set out with my friend Jonathan Kirkbride, on a visit to Mendham. Lodged at Oliver Paxson's. Next day, reached Samuel Wills's—and 11th, went to Mendham meeting,—a mixed, promiscuous gathering, but middling quiet. Next day, attended their preparative meeting. Third and fourth-days, spent in visiting, and got back as far as Thomas Twining's. On fifth-day, attended Kingwood meeting. That

evening, got to Robert Eastburn's, and next day, home,—I hope with a good degree of thankfulness, for the preservation I met with from the All-bountiful hand.

10th mo. 2d. This evening, returned from Philadelphia, where I have been near ten days attending the Yearly Meeting—which was as satisfactory as any I now remember. We had the company of two European Friends, and divers strangers, from different Yearly Meetings on the continent. The weighty matters that came before us, were conducted in the general, with harmony and concord. An edifying time it has been to many, and instructive, I believe in the general, to such whose hearts were open to receive divine good. May we be encouraged to leave the things that are behind, and press forward in the path, wherein the wise and prudent of this world halt and blunder, but in which the wayfaring man, though a fool to the things of this world, may walk, and not err.

10th mo. 13th. At week-day meeting,—seventy-two white people, and one coloured woman, who came in late; but she appeared to sit as solid as any one present. Who knows but that some of the blacks may get before many of the white people, in their religious progress?

27th. At week-day meeting, I was led into a consideration concerning deistical principles, and think those that are real deists, are in danger of becoming atheists: for if they disbelieve entirely in divine revelation, and the coming of our Lord and Saviour Jesus Christ, there is danger of getting into a belief that all things come by nature and chance. For we read, as no man knoweth the things of a man

but by the spirit of a man; so knoweth no man the things of God but by the spirit of God. Therefore if there is a disbelief in his making his mind known by revealing it to man, that man cannot be possessed of his spirit, therefore cannot know any thing of him. And what we know nothing of, we are apt to conceit or believe, is not at all. A most wretched state of mind to be in.

12th mo. 30th. Buried from my house, Hannah Kirkbride, who was near eight years old, a little daughter of my wife's brother, Jonathan Kirkbride: with a few days illness, she was taken away—a happy change, I believe to her, who appeared in a state of great innocency and quietude. An innocent state is more to be desired, than great knowledge, riches, or honour. I thought I had some sense of this desirable situation, while we were sitting with the remains of this innocent child, before we moved from the house.

1st mo. 29th, 1797. First of the week, warm, pleasant weather; but no high day to me. Middling large meeting; but weakness my lot the most of the day. When this is the case, to strive for quietness is the greatest prudence. In quietness there is peace; and through patient suffering, we are often instructed, and strength obtained to persevere.

2nd mo. 19th. This, according to my parents' account, my birth-day, and I fifty-eight years old.—Many have been my ups and downs, and various vicissitudes I have passed through; and yet to look back, it seems a little while since my first remembrance of things, and likely but a few days to come, to what is past. May I be in earnest to get in readiness to leave time.

4th mo. 2d. First of the week—all my children with me—those that live at home, and those that live abroad, all together; which yielded some satisfaction of mind; and my desires are for their welfare. The greatest joy to a religious parent, is to see his children walking in the truth, more than for the increase of corn, wine, and oil. May mine be preserved on the right foundation, is my best wishes for them.

29th. I attended a general meeting at Bristol, where several appeared in the ministry. I believe if a pure ministry is preserved amongst us, clear from any thing of the creaturely part, things will grow better, and it will be a blessing to the church. But if it is mixed with human wisdom, although the words may appear in the general, orthodox and sound, to the worldly wise, yet death will ensue, and the pure life will not rise into dominion thereby.

11th mo. 2d. Attended the funeral of my ancient and beloved friend, John Lloyd, who was interred at North Wales. A large number were collected, and we had a solid meeting, to the satisfaction of many Friends.

12th mo. 31st. One year goes after another, never to return,—and time, with each of us, will soon be gone. How art thou, O my soul, prepared to enter into another state of being? Where is thy life fixed, and wherein is thy greatest joy? If fixed on this world's glittering toys, thou wilt soon lose thy all. But if thou art raised above these things, and thy delight is in the love of God, thy Maker, thy change will be glorious and happy forever.

1st mo. 11th, 1798. At our fifth-day meeting, the school children made a considerable part of the ga-

thering; to whom a Friend spoke in a particular manner. I remember when young, as I was sitting on the ground, looking at some lads in their sport, up the trees, after squirrels, some confused oaths were uttered; which seemed to run through me with horror, and brought a dread upon me which I did not easily get over. I believe that most, if not all, are visited by Divine Light, when very young; and if there was a care to be always found watchful, and obedient to best instruction, we should not so often have to complain of poverty, death, and darkness, low times, and distressing seasons. I believe many of these sensations are dispensed to us in great mercy; and when we inquire, and come rightly to behold the cause, we find that it is thro' disobedience, or inattention to Divine monitions, and not being willing to say, "thy will be done."

2nd mo. 17th. Have been at Philadelphia, attending the meeting for sufferings, and had a conference, through an interpreter, with an Indian chief, who was desirous of instruction, and to gain such knowledge of the ways and manners of the white people, as to inform the Indians, for their improvement.— Oh! may they receive nothing from amongst us to harm them!

I believe there are true and sincere-hearted men and women in that great city, who retain brotherly love among them. Yet, I also believe, that on account of the rebellious, lukewarm, and careless, unless there is an amendment, the Lord will visit with his judgments.

3rd mo. 9th. Attended a meeting which has been held once every three months, with the black people, by the appointment of the Quarterly meeting;

but at our last Quarter, ordered to be discontinued; therefore there is to be no more here, at present.

5th mo. 6th. A pleasant season; nature in bloom; the birds singing,—the trees in verdure;—the sun almost to its meridian height, warming the earth, with its beams. What a time for divine contemplation, to a grateful mind! What gratitude due from a sensible creature, endowed with rational faculties,—to the great Author, and all-wise Disposer of his blessings, which are without number!

6th mo. 6th. Yesterday returned from New York, where I attended their Yearly Meeting; through which, I may thankfully say, I was favoured beyond my deserts. In that meeting, there appears to be a solid body of Friends, who are desirous that Truth may prosper on its ancient foundation;—but a fear seized me, there were some that were carried away with a zeal without true knowledge, and were at work too much in the creaturely will.

Blessed, I believe, will they be, who strive with a watchful care to do the best they know, and with a patient, resigned will, quietly submit to what falls to their lot.

7th mo. 8th. At meeting, an ancient woman friend laboured amongst us devoutly. It appeared to me she is singing some of her last songs, to the praise of Zion's King, that she will have to sing in mutability. And although her faculties have not been of the strongest kind, nor her gift the largest, yet she appears lively in the decline of life, preferring Jerusalem to her chiefest joy, with a hope to enjoy the crown at last.

8th mo. 2d. At our preparative meeting, where all the Queries were to be answered; and we found

it hard work to answer truly, and to our reputation; and it would be worse to tell falsehoods. If we were constantly, each of us, to keep on our watch, and do nothing against the truth, when our Queries come to be answered, we should not be so puzzled.

17th. Attended the meeting for sufferings at Philadelphia, which was small, as I apprehended, by reason of the yellow fever being in town. Many appear to be moving out into the country, in order to escape the contagion, and know not but it may be like fleeing from a lion, and a bear catch them. What a favour, when we can come to that settlement, and establishment, so that with composure of mind, we can wait to know what is the will of Providence concerning us, and move under Divine direction.

9th mo. 20th. Have recently visited divers monthly and other meetings, in New Jersey, between Springfield and the sea shore—have been amongst people of various descriptions—and conclude that sincerity is the best policy—and that a religious, serious life, yields the greatest happiness, both in this life, and will also, in that which is to come.

9th mo. 23d. The usual time of holding the Yearly Meeting. A time of trial,—the yellow fever being in town. May it be a time of refining, and bring each of us to serious reflection, and narrow scrutiny into our own conduct, to see whether something lieth not at our doors.

30th. As I went to meeting, called to see two sick friends, one of whom,* was supposed to have the yellow fever; both appeared to be in a quiet frame of mind.

* Henry Briggs, who had attended the Yearly Meeting, and died soon after.

10th mo. 9th. The day to elect officers in outward government, with which I have little to do. Yesterday, displeased with neglect and unbecoming conduct from a near connexion, whereby I find the old man is not yet slain, that I am not yet formed as much as is necessary in the new creation, and the will subjected to the Divine will. May I come to that state whereby offences may cease, so far as to bear all things with that serenity of mind, that anger may be kept down, and rather pity than avenge, or be disposed to return evil for evil.

11th mo. 1st. I have been with Jonathan Kirkbride, two of my children and one of his, to Shrewsbury Quarterly meeting, and divers other meetings. This day, reached home, and have cause of thankfulness to him who is the Preserver of his people; who hath kept me in a good measure in innocency, and I hope, from hurting his cause, and from dangers and difficulties from which I was not able to preserve myself. May my faith increase in his all-sufficiency, and I be made willing to acknowledge his goodness, and return the praise to Him alone, who is worthy thereof.

1st mo. 6th, 1799. A cold first-day, and small meeting. Lord, teach me to know mine end, to number my days; and see how frail I am; was language that impressed my mind;—language which would be proper, and profitable for each of us, if we could in sincerity, adopt it.

2d mo. 10th.

“In adamant chains shall death be bound,
And hell's grim tyrant feel the eternal wound;”
was language that took hold of my mind, in meeting, and I thought it would be a blessed day, when death

and hell should be vanquished. I saw it was to be brought about through the power of LOVE, which, as recorded, is more powerful than death. While we are in full possession of that love which is pure towards God and man, satan cannot hurt us.

28th. Engaged in a family visit,—have been at above sixty. In this service, I thought the extendings of divine kindness were experienced: and Friends being renewedly united together in harmony and love, were enabled to stir up the pure mind, one in another: which is cause of humble thankfulness to the God and Father of all our mercies, who is worthy of all that is great and good, now and forever.

3rd mo. 21st. At week-day meeting, a very wet time; but the meeting larger than I expected. It carried the appearance of zeal, and a love for divine worship, becoming those who profess to be followers of Christ.

4th mo. 19th. Returned from attending the Yearly Meeting, in Philadelphia. It has been a great gathering, and was thought to be a solid meeting. Although I met with some things that were trying to mind and body, yet have cause of thankfulness of heart to the Shepherd of Israel, who hath sustained and preserved me, a poor creature, not able to preserve myself, either body or mind. Blessed be his name, both now and forever, saith my soul.

28th. Meeting large, and I thought, in some degree, seasoned with the savour of life. Visited an ancient Friend, who appears almost worn out with old age, thoughtfulness, and anxious care; yet appears to be concerned about the world, although tired of it.

How needful it is for us, while we are bright, our inward and outward faculties lively, to strive to have the will subjected, and our affections so weaned from sublunary things, that if old age should overtake us, and our faculties grow weak, the mind may be centred in everlasting love.

5th mo. 18th. A large meeting, to good satisfaction. Afternoon, at a meeting appointed for the black people, at Bristol, which was satisfactory.

22d. Have been, with several Friends, visiting the families of the black people, within the compass of the Falls monthly meeting, for several days past.

7th mo. 20th. Returned from attending the meeting for sufferings, and a committee of the Yearly Meeting, appointed in regard to Friends in Upper Canada; divers of which committee are selected to go and see them.

our mo. 22d. Set out on a journey to Canada—my son John went with me to my brother-in-law, Jacob Paxson's, at Abington. Next day, with Jacob Paxson and Nathan Allen Smith, proceeded to the neighbourhood of Pottstown, where Ruth Anna Rutter dwells—and the following day reached Thomas Lightfoot's.

9th mo. 1st. Attended Maiden creek meeting—then crossed the Blue mountain,—and lodged at a Dutchman's. Next day crossed Tuscarora, Mahony and Little mountains—and reached Bezaleel Hayhurst's, at Roaring creek. The day following, attended Roaring creek meeting, which I hope, was a profitable season—afterwards, rode to Catawissa town.

4th. Visited divers Friends, and attended meeting, which was large for that place, and it appeared

to me, divers had a sense of their wants. They were reminded of the need they had to apply to the great Physician, who is able to help and heal all that apply. Rode to the northern branch of Susquehanna, to one Clayton's. Next day, went to Fishing creek meeting, where the people were encouraged, and recommended to attend to the inward teacher.—Went to William Ellis's, at Munsey, and next day, attended an appointed meeting there, which was a strengthening time to me.

7th. Rode to John Willson's, and the day following, attended Pinegrove meeting. Friends there were encouraged to faithfulness. 9th. Set out in company with Samuel Carpenter, a young man, who proposes to go with us through the wilderness, to Niagara. On our journey, one of the company killed a rattlesnake—crossed the Alleghany mountain, which indeed carried majesty with it—the wonderful works of the great Creator, so far surpassing human invention, that I know not how to make any comparison. Where we went up the mountain, were told it was three miles rising before we reached the top; and it was so steep that our horses had hard work to climb much of the way. Reached our lodgings a little before nine at night, and had the floor to sleep on. The timber in the valleys, and south of the Alleghany, is chiefly white pine, on the top, chesnut, and on the north side, hemlock, beech, and sugar maple.

10th. Travelled this day's journey along the waters of Tioga, Cawniska, and Canistere. The chief of the way covered with white pine, sugar maple, and white oak—the tallest timber, I thought, I ever saw, some near two hundred feet in height. Crossed

Cohocton to the Painted Post. Through this day's journey observed much good land, chiefly settled by New England people.

11th. We are now within the state of New York, and in the lake country. Killed a rattlesnake. Rode over divers sorts of land. For the most part, a comfortable day.

12th. Rode near several lakes, the largest about twenty miles long, and through the fattest land, I thought, I ever saw. White oaks so large and long that I believe three mill shafts might be got out of one of them. Next day, rode through Canandaigua, along the edge of the lake to Nathan Comstock's, near Mud creek. Canandaigua stands one end to the lake, and chiefly consists of two rows of houses—consisting of about sixty dwellings, besides out-houses.

14th. Went to Abram Lapham's, and next day to a meeting with a few Friends and others, at Nathan Comstock's, and hope it was to profit. 16th. Travelled forward,—crossed the Genessee river,—rode on and encamped in the woods. 18th. Set out from our fire in the woods, came to lake Erie, and rode a few miles on the beach. It has the appearance like the main ocean, with breakers on the shore. Saw many wigwams near the lake, with Indians walking, lying about, and some fishing. Crossed the river Niagara with some difficulty and danger.

19th. Now in Upper Canada. The bank of the river is high and dry, and the land appears fertile. Rode to one Webster's, a Friend, and thence to Schooley's, where meeting is held. Attended it; rather a low time.

20th. Visited some of the neighbours, and went to

the side of the lake, but saw nothing of our brethren. Next day walked to John Cutler's, and returned a little weary at our friends not coming; but in the evening, hearing they were near at hand, our spirits were revived; and we and they were soon comforted together.

22d. At a pretty large meeting. Afterwards paid several visits to satisfaction, and felt a peaceful mind and thankful heart. 23d. Joshua Sharpless so sore and lame, that he kept house. I, with Thomas Stewardson and Isaac Coats, visited three families to satisfaction.

24th. Set out for the Short-hill settlement—passed the great falls. It caused awful admiration to behold these wonderful works of creation. From thence to John Hill's, and next day, rode to Joshua Gillingham's, near Short-hills. Went to meeting, and afterwards visited two families. Next day we visited four or five families, and had a quiet evening.

27th. Went a visiting again. Got through, and was at a conference with the committee.

On the 28th, went with Jacob Paxson, and sat awhile in the quiet with a poor woman and several children.

When at Mud creek, in the Genessee country, I was informed of a spring, a few miles from thence, called Brimstone Spring, which was surrounded with great quantities thrown out around, plenty by the account to supply the country. Also, a salt spring about seventy miles distant, where they obtained their supply of that article. By the report, they could make several hundred bushels in a day. Since I crossed the Niagara, had an account of an oil

spring at the river Latroneh, which poured out oil, and another spring, which would burn.

29th. Attended meeting to pretty good satisfaction. With Thomas Stewardson and Joshua Sharpless, visited the family of James Crawford in the afternoon. Next day the committee met and conferred together. Paid a visit to an individual who hath appeared under some strong delusions.

10th mo. 1st. Attended a meeting of conference with the members of society. It was a very solid opportunity; they generally expressed a desire to have a meeting for discipline granted them. The committee, after some time by ourselves, agreed to it, and calling them in, a meeting was agreed to be held to-morrow, and so on, time about between here and Black creek, to go by the name of Pelham monthly meeting.

2d. Went to the monthly meeting. Divers of the Yearly Meeting's minutes were read, Thomas Stewardson stood as clerk. The Queries were read and a clerk and overseers appointed. I thought the meeting was solid. It held till near four o'clock. Preparative meetings to be held at Black creek and Pelham.

3d. Now leave Short-hills, on our return. Rode to Wm. Lundy's, below the great falls. Next day, went to an appointed meeting held in a house built for the use of any or all societies, which I hope was not unprofitable. Rode to Benjamin Wilson's, on the banks of the Niagara river. 5th. Rode to Asa Schooley's; and the day after, attended meeting at his house to a good degree of satisfaction.— 7th. Took our farewell of the family, crossed the Niagara river, and went along lake Erie to Buffalo.

8th. Rode about forty miles and encamped in the woods. Next day, met wagons with men, women, and children, on their way to Niagara. They appeared cheerful; but the poor oxen and horses were almost worn down. Got over the Genessee river in the evening.

10th. Rode about thirty-three miles; lodged at one Gilbert's. 11th. Rode about forty miles. In the evening found good accommodations for self and horse at Frederic Birtle's. 12th. Travelled to Lindley's, thirty-two miles. 13th. First-day. Was a little straitened about spending all this day on the road, travelling; however, set out before daybreak—rode on through thick and thin about forty miles, and in the evening reached a Frenchman's, where we had very poor accommodations.

14th. Set out early—reached our friend, Moses Willson's, near Pinegrove, where we were kindly entertained. 15th. Rode to Wm. Ellis's—attended Munsey preparative meeting; and 17th, rode about forty miles to James Hibbs's—thence proceeded towards home—attended meetings on the way at Exeter and Pottstown—and on the 22d, reached my habitation, where I found my family well, and glad to receive me, which I esteem a favour, and desire to keep in thankful remembrance of Him who is the preserver of his servants and people.

1st mo. 19th, 1800. Have been at Byberry, Frankford, Pine street, and Market street meetings; also attended the meeting for sufferings,—some of which were instructive opportunities. May I ever be kept in a proper situation to improve under the different vicissitudes and allotments I may have to pass through.

2d mo. 20th. One of the most instructive meetings to me, that I now remember. Some things were opened to my understanding, with greater clearness and satisfaction than heretofore; and I was led to think how needful it was, when we read portions of Scripture that we could not fathom, quietly to wait in the faith and patience, and not to strain our outward faculties, and natural reason, about them; for by these alone, we can never attain to the true substance of those things.

5th mo. 30th. These three days have been attending our Quarterly and youth's meeting, at Buckingham—large meetings, but not very luminous. Divers strangers, and vast crowds of people. If we are bettered by thus gathering in great shoals, it is well; but I am in doubts.

8th mo. 10th. At the Falls, at a meeting appointed for the black people. Afterwards paid a visit, which was not to so much satisfaction as I could wish. There was difference in sentiment, and some controversy, which I wish to avoid, as it mostly leaves me languid, poor, and unsettled.

18th. Attended the funeral of Samuel Wright, at Bristol. It is a small meeting. He the only public Friend they have had for many years. He is now gone; but if they are faithful, I believe they will increase in numbers and strength.

9th mo. 5th. With my friend Jonathan Kirkbride, crossed the Delaware, lodged at William Rogers's—next day attended monthly meeting at Upper Evesham to some satisfaction. Went to William Rogers, jun's. where we met with an uncommon woman, who appears to be diving into deep matters and mysteries in regard to religion, and I

am afraid that the reasoning part will have too much place with her; but believe she hath been in some measure an enlightened woman.

7th. Attended a meeting with the Indians at Edgepelick. Advice and counsel was dropt to them, which I hope may be of some good effect. Next day returned home, satisfied in believing, that for the most part, I had been careful not to move in these little services in my own will.

26th. Visited several neighbours under indisposition; and believe it is better to visit the poor in spirit, than the proud in heart;—better to go to the house of mourning, than to the house of laughter.

10th mo. 24th. Took to Philadelphia two Indian lads, who have lived with me near four years. They are of the Creek Nation, far to the southward, near bordering on the Spaniards, and are to go by sea many hundred miles, and then have, as I suppose, some hundreds by land to their native place. My desire is, that they may be preserved in safety by Him who rules in heaven and amongst men.

1st mo. 1st, 1801. As one year goes, another comes. It would be profitable to us to query with ourselves, whether we make any advancement in a spiritual or Christian progress—whether, as time slides on, and we come nearer our final dissolution, there is a care rests with us to make a fair deduction, so as to have our accounts in readiness, that when the end comes, we may have nothing to do, but to die in peace.

2d mo. 11th. Have attended Trenton meeting, and with other Friends, visited upwards of twenty families, most of whom were not in membership

with us—and I believe Israel's Shepherd was near to help his truly dependent ones. Favoured with a calm, quiet mind.

5th mo. 1st. A wet morning, but middling full meeting. Abundance of young people attend our meetings, and I have a hope that they come from good motives—although it is to be feared that some go in a customary way, to see and be seen.

7th. Crossed Delaware with Jonathan Kirkbride, and went to Westfield. That night there fell a snow some inches deep. The like I had not remembered. Next day attended Westfield meeting, and had an afternoon meeting at Moorestown. Lodged at John Hunt's. We then were at meetings at Haddonfield, Woodbury, Mullica Hill, Greenwich, Penn's Neck, and the Quarterly meeting at Salem. Had also a religious opportunity with the black people. After this, were at Alloway's creek, Pilesgrove, and Newtown meetings, and thence home. Found my family well, and myself in good spirits. For all which I desire to be humble and thankful.

9th mo. With our friend Joseph Clark, from Philadelphia—visited several families of black people in our neighbourhood, most of those who were housekeepers about the Falls and through Trenton, afterwards those in Bristol, and a number out of the town. In many of which visits the wing of divine love seemed to spread itself as a canopy, and own us together.

10th mo. 20th—31st. With my companion Stephen Comfort—visited friends in their meetings at Ancocas, Evesham, Cropwell, Hopewell, Manahawkin, Egg Harbour, Barnegat—and had a meeting at Joseph Walker's, at Speedwell Furnace.

Through this journey, have been preserved in a state of evenness, as free from ups and downs as I remember.

11th mo. 6th—21st. On a visit to meetings within the compass of Shrewsbury Quarter, Squankum, Squan, Poplar Swamp, Quarterly Meeting at Shrewsbury, Plainfield, Rahway, Mendham, and Hardwick. In this journey I passed through some difficulties and exercises—but can say, hitherto hath the Lord helped me.

1st mo. 15th, 1802. I attended the meeting for sufferings in Philadelphia, which was long and tedious—too much nicety and carping about form and words to little profit, which oft brings leanness and poverty.

6th mo. 18th. At the meeting for sufferings. I thought it was a solid season. The consideration of the enslaved Africans was weightily before the meeting, and the tried state of the southern colonies, occasioned by the black people's dissatisfaction and uneasiness with being in a state of bondage, and their rising, in order to deliver themselves therefrom. A deep travail was experienced by many minds, and real desires to know what was right to be done. It was proposed to publish something to dissuade the negroes from their hostile intentions—patiently to submit to their task-masters, and wait till the Lord sees meet in his own way and time to relieve them. A number of Friends were appointed to have the matter under care, and feel after it, whether it would not be right to hold up to those people our peaceable principle.

(To be continued.)

FRIENDS' MISCELLANY.

No. 4.]

SEVENTH MONTH, 1833.

[Vol. IV.]

WILLIAM BLAKEY'S JOURNAL.

(CONTINUED.)

7th mo. 5th, 1802. Returned from Jersey, where I have been at a meeting, appointed to be held with the Indians who reside at Edgepeleck, and now have proposed to remove their habitation to Oneida.—Somewhat disappointed, by few of them attending.

8th mo. 26th. At Quarterly meeting, at the Falls, and the funeral of a person killed with lightning, who, last evening, was in common health. May I be thoughtful, and concerned to have my accounts in readiness.

9th mo. 27th to 10th mo. 3d. Attended meetings, with Esther Griffin and Hannah Field, at Bristol, Middletown, Byberry, Frankford, Darby, Chester, and Wilmington. Parted with them, and in company with Hannah Yarnall who had been with us, paid a visit to John Dickinson and daughters, to good satisfaction. In this little journey, I had to believe the gracious hand was near, and have thankfully to acknowledge the many mercies and favors received.

1st mo. 27th, 1803. Week-day meeting, middling large and quiet—Robert Drake, with some others, appeared in public.

9th mo. 17th. Set out from home and reached Oliver Paxson's. Next day, was at Kingwood meeting, which I hope, was not an unprofitable season. A

concern attended, that each might be exercised in a proper improvement of their own gifts.

20th. With my companion, Oliver Paxson, and Samuel Large, rode to Ephraim Parker's—had a meeting in his house, which is so constructed, that several rooms can be opened, by sliding shutters, to make it convenient for holding meetings in. We had a solid opportunity. I thought it right a little to open that passage, where it is said, Jesus spoke to the world, in or by parables, but plainly, to his disciples. Next day, we rode to Ebenezer Wilson's. The day following, were at Hardwich meeting. Fifth of the week, had a satisfactory meeting at Martha Dennis's. Then went to Sylvanus Adams's—next day, to William Murray's, near Walkill. On seventh-day, to William Titus's. In the evening, went to see David Sands's wife and family—he not yet come home.

25th. Attended Cornwall meeting, which to me was a trying time. Next day, at Smith's Clove.—Afterwards, called at Gardner Earl's—sat awhile with him and his wife, to satisfaction, and proceeded to Richard Trimble's, near the North river. On third-day, at the Valley meeting. Lodged at James Hallock's. Fourth-day, at Marlborough meeting; one of the subjects treated on, was, John's disciples being sent to Christ to know whether he was the Messiah, or should they look for another. Rode to Samuel Adams's. Fifth-day, had a meeting at John Underhill's. My concern was for the right attendance of meetings, and the performing of worship, but I thought it a low time. After the meeting was over, a black woman came in, who was going about preaching: she said she was a Baptist, and appeared

to be a woman that the people were much taken with. Next day, went to Paltz meeting, and a meeting in the evening, at Jacob Countant's.

10th mo. 1st. Rode to Josiah Cornwell's, where Little Esopus meeting is held. Dined at Alexander Young's. We have had the company of Edward Hallock, for several days past. He is aged about eighty-seven, is lively and active, and in a state of greenness, in religious experience—this afternoon he left us. Next day, crossed the North river, and were at Crum Elbow meeting—the subject of upbraiding the people with searching the scriptures in order to find eternal life, but would not come to Christ, was treated of. Second-day, at Creek meeting—then rode to Henry Hull's. Third-day, at Stanford meeting. Humility before honour—pride before destruction—a haughty spirit before a fall. Next day, John Hull and wife, went with us to East Branch meeting. Fifth-day, at Little Nine Partners—the subject treated on was, many should strive, and should not be able to enter. Sixth-day, at Hudson—the subject, try all things, hold fast that which is good. Seventh-day, stept in to see Hannah Barnard—then back to John Hull's.

9th. Went to Nine Partners—the meeting not so lively as some past, although great in numbers. In the afternoon, at a meeting with the scholars of the boarding school. Lodged at Isaac Thorne's. Next day, had a meeting at Pleasant Valley—and one in the afternoon, at West Branch. Third-day, at Oswego meeting, where we had the company of Mary Griffin, who preached very lively, her age about ninety years; but it was a very trying meeting to me; the lukewarm church was treated on. In the after-

noon, was at Ridge meeting, which was a strengthening time: they were advised to choose the Lord for their portion, and the God of Jacob for the lot of their inheritance. Fourth-day, at Poquague meeting. Fifth-day, at Amawalk. Sixth-day, at monthly meeting at Shappaqua;—a solid time, as to outward appearance. Seventh-day, at Amawalk monthly meeting—a good, feeling time. The little ones were encouraged.

16th. At Purchase meeting, which was large, and I thought, a great looking out for words—they were told of a spirit amongst them that wanted famishing. Next day at Mamaroneck, and dined at James Mott's. Third-day, at Westchester. Then rode to Phinehas Buckley's, on York Island. Fourth-day, crossed the North river, to Hugh David's, at Rahway. Next day, attended meeting there—the subject, watch and be sober, for the end of all things is at hand. Sixth-day, rode to Stony Brook—next day, at a meeting there. First-day, at Trenton meeting, and in the evening, at a meeting with the black people—then crossed Delaware, and reached home. Having travelled about five hundred and fifteen miles, and attended thirty-five meetings.

11th mo. 8th. With my friend Oliver Paxson, set out on a visit to some parts of New Jersey. Attended Upper Springfield monthly meeting and Old Springfield week-day meeting—were next at the monthly meetings of Evesham, and Upper Evesham. We also had meetings at Speedwell furnace, Martha furnace, and one at Atsion furnace—as also at some other places. And although I met with some trying circumstances, yet with thankfulness may say, that best help was near. May my mind be kept humble,

and I be enabled to commemorate the many favours and blessings conferred on me.

1st mo. 22d, 1804. Silence to the mind, like sleep to the body, is refreshing. Oh! that I may ever be kept in it, rather than do hurt by speaking.

4th mo. 20th. Our Yearly Meeting has been large, and I believe things were conducted with more solemnity and condescension than formerly. I am fully persuaded, if our wills, in every thing, were subjected to the Divine will, harmony and concord would more and more increase, and we should be enabled to lift up the standard of Truth, to the surrounding nations, and our Jerusalem would more and more become a quiet habitation.

5th mo. 16th. Set out from home—reached my friend Oliver Paxson's. Next day, in company with him, got to Richard Hartshorne's. The day following, visited divers friends at Rahway, and proceeded to New York—dined at Isaac Collins's—and went over the East river to Long Island. Seventh-day, had a meeting at Newtown, where we met James Bird—went to his house, and spent the latter part of the day, I hope not unprofitably, in visiting the families of Isaac Underhill, and a widow that lived near.

20th. At Flushing meeting. In the afternoon, at a meeting at Cow Neck—thence to Richard Kirke's, and lodged, Leonard Lawrence being our guide.—Next day, had a meeting at Matinicoek—and one at Westbury in the afternoon. Lodged at Gideon Seaman's. Third-day, at Jericho monthly meeting. Elias Hicks is a member here. Lodged at Fry Willis's. Fourth-day, attended Bethpage meeting—

then rode to Flushing—and next day, to New York, and attended their monthly meeting.

26th. Select Yearly Meeting began, which I attended, with the divers sittings of meetings for worship and discipline, till sixth-day evening. I thought Truth had the victory, although sometimes man's will strove, and in individuals, wanted subduing; but thought on the whole, the Lord's cause was promoted. On our way home, attended first-day meeting, at Plainfield—next day, Buckingham monthly meeting—and thence I came home.

9th mo. 8th. Have attended meetings at Plumstead, Buckingham, Wrightstown, Falls, and Horsham, in company with Martha Routh, and divers other friends.

10th mo. 6th. Set out with my friend Jonathan Kirkbride, on a religious visit to some parts of New Jersey. Proceeded to attend meetings at Ancocas, Westfield, Moorestown, two Evesham's, Cropwell, Upper and Lower Great Eggharbour, Weymouth iron works, Cape May, Maurice River, Greenwich, Chesnut Ridge, New Hopewell, and Mount Holly. Reached home the 27th, and have cause to acknowledge the gracious dealings of the Lord with me, a poor creature. He hath sustained me, and helped me through many trials and difficulties, when the help of man was unavailing. May I keep humble, and ever bless his worthy name.

11th mo. 15th. Week-day and little select meeting;—a good solid time, under the ministry of Sarah Cary, an old saint, almost eighty-six years of age,—but lively, and green, as in youth.

12th mo. 2d. A large meeting. Many that are not in membership with us, come to our meetings on

first-days; and I believe, if we were rightly gathered, there would be a gathering to us, in spirit.

1st mo. 6th, 1805. With other friends, have been visiting the families of our meeting. We have been strengthened to harmonize and labour together, with love to each other, and to those we visited. Divine help was afforded, and the visit performed to a good degree of satisfaction. May we, in humble thankfulness, have in remembrance the favours received, and give to God the praise of his own works.

4th mo. 15th. Our Yearly Meeting began, and continued near six days. We had the company of many Friends from the neighbouring Yearly Meetings, and our friends William Crotch, and Ann Alexander, from Europe, to good satisfaction. The business was conducted with brotherly love and condescension, and the meeting ended in solemn quiet.

5th mo. 19th. We had a large first-day meeting—many not in membership, both white and people of colour, attended. A short sermon, by Robert Drake, the substance of which was, that there is no good but what comes from God, and no bad but what the devil was the author of—and that it was necessary to take heed which of the two we were subject to.

7th mo. 27th. In company with my companion, Oliver Paxson, set out on a visit to Friends beyond Schuylkill. Attended about forty meetings, generally within the limits of Concord, Caln, and the Western Quarters. Reached home 8th mo. 27th—nothing very luminous, but with thankfulness may acknowledge, the good hand was near in the needful time. His deliverances have been many to my poor soul. May I be preserved in his counsel, and ever adore his name, both in time and eternity.

11th mo. 9th. Set out on a visit to Friends and the inhabitants near the sea coast, in Jersey. Was at twelve or thirteen meetings in two weeks; and although weakness and trials attended me at times, yet felt a degree of satisfaction, hoping that the cause of righteousness, if not much advanced, had not suffered through me.

12th mo. 15th. With my friend Oliver Paxson, attended Byberry meeting—next day, went to Philadelphia—attended the meeting for sufferings and committee of the Yearly Meeting, joined together in a revision of the Discipline, in which we spent four days. On reaching home, I felt a degree of solid quiet, and humble thankfulness, under a belief that I had been careful not to exceed in uttering many words, without knowledge.

1st mo. 3d, 1806. Set out with my friend Stephen Comfort, to Jersey. Had a religious opportunity with the paupers and others, at the county poor house, to good satisfaction. Had meetings at Springfield, a school house, and at Bordentown. Returned home, thankful for preservation, and enjoyed a quiet mind.

3d mo. 7th. Attended meeting for sufferings, and spent three days in revising the Discipline, to a degree of mutual satisfaction.

4th mo. 12th. Before meeting, went to see an ancient woman, in a low state of mind, and also of indisposition of body, with fears that her peace is not fully made. In the afternoon, with several others, paid a visit to a friend, who through age and indisposition, has long been confined; but who appears in a state of greenness, waiting for her final change, and filled with gospel love to mankind.

6th mo. 14th. Finished a visit to the families of Middletown monthly meeting, gone into from a concern of Sarah Newlin, from Wilmington—accompanied by Mary Landis, and myself, which I hope may tend to profit.

10th mo. 7th. Set out with Simon Gillam, my companion, to New Jersey. Attended monthly meetings at Chesterfield and Springfield—had meetings at Federal and Hanover furnaces, and a satisfactory opportunity in John Lacey's family, at New Mills—attended Mansfield meeting, and thence home, with a peaceful mind.

7th mo. 26th, 1807. Middle of harvest, and a trying time—rain almost every day—much grain grown in the shocks, and some, as it stood uncut.—Such a season known by few. May it be a lesson of instruction, to let us see what poor, dependant creatures we are, that cannot, of ourselves, make one grain grow; and when, through the blessing of the all-bountiful Giver, it is brought to perfection, are not able to save it from putrefaction, without he dispels the clouds, and causes the sun to shine upon it. May our eyes be opened, and thankfulness cover our hearts, in beholding a prospect of change, so that we may save some of the wheat, the staff of life, which, to all appearance seemed likely to be lost.

8th mo. 28th. Set out on a journey up the Delaware, with my friend, Oliver Paxson. 30th. Had a meeting in the court house, at Easton, to good satisfaction. I believe solid thoughtfulness prevailed in many minds. Proceeded over the Blue mountain, to Daniel Stroud's. Went thence to Broadhead's creek, about fourteen miles, and had a meet-

ing at one Price's, with a poor people, and lodged amongst them. I thought there was cause for us, who live in a fertile land, and enjoy so many blessings beyond them, often to remember Him from whom we receive them, and be thankful. We returned to Daniel Stroud's, and had a meeting at his house, with the neighbouring inhabitants. Then rode about forty-two miles, to Jacob Ritter's, and was at the Swamp week-day meeting;—thence returned home.

9th mo. 18th. With my beloved friend, Oliver Paxson, rode to Ezra Comfort's, at Plymouth. 20th. Was at a meeting in Reading. Next day, at the Forest, the other side of Schuylkill. 22d. At Pottstown meeting—then to Providence, Plymouth, and Horsham. Reached home 25th, feeling quiet in mind, and a desire to be kept in humility.

11th mo. 8th to 23d. On a journey, in company with Jacob Ritter, to the meetings in Burlington Quarter, and with my beloved companion, travelled in great unity.

3d mo. 17th, 1808. Week-day meeting, solid and good to many. At the close of which, overseers, ministers and elders staid awhile together, in order to consider how the lame answers to the Queries were to be remedied, particularly in regard to the non-attendance of meetings, superfluity in dress, and deviations in address, with other deficiencies. After a weighty conference, it was concluded for each to attend to their own families, and, as way opens, and strength is given, to be faithful in counsel or reproof to fellow members.

5th mo. 23d. I feel it good for me, both body and mind, not to be idle, neither to work so as to be

over fatigued, nor very anxious about any thing, so as to cause hurry and commotion; which disqualifies us for being useful to our neighbours, or comfortable ourselves.

8th mo. 8th. Went to Oliver Paxson's. 9th. At Solebury meeting. 10th. With my friend Thomas Phillips, crossed Delaware to Henry Clifton's.—Next day, at meeting at Kingwood. 12th. At an appointed meeting on Scott's mountain. Then rode to Schooly's mountain, where we found many of our acquaintances, who came there to use the mineral waters. 14th. Attended meeting at Hardwich. Next day, had an appointed meeting near Schooly's Springs. 17th. I reached home, and felt thankful for preservation through this rough journey.

10th mo. 2d. At Makefield meeting. In the afternoon, had a meeting at a mill near the river, on the whole a satisfactory season. I had to believe that good was in store for the honest-hearted travellers; and that such whose minds were devoted to the cause of righteousness, would be preserved, as under the hollow of His hand, who is a sure refuge from every storm.

12th. With my friend, Simon Gillam, set out to Jersey; attended Byberry meeting, crossed Delaware at Dunks's ferry, and were at meetings at Evesham and Cropwell, had a meeting near May's Landing, on Great Egg Harbor river—then at Weymouth furnace, Hopewell, Upper Evesham, and Ancocas, and returned home the 20th. In this little journey, there has been cause of humility and thankfulness for the kindness received from my good Lord and Master, who has been near to help,

and to put it into the hearts of those I came amongst, to receive me with love.

2d mo. 19th, 1809. If a right account has been kept, I am this day seventy years old,—the age of a man.—It is a serious thing to consider, whether I have arrived to that degree of religious experience; which is necessary.

4th mo. 3d. With other Friends, have visited the families of our monthly meeting, and felt divine love influence our minds, to encourage the feeble to persevere in love and good works.

At our Yearly Meeting this spring, I met with some baptizing seasons, and times of trial and dismay; but have thankfully to acknowledge that the Lord has been near to help, when I felt as a pelican in the wilderness, or as a sparrow upon the house top. And I am renewedly strengthened to believe, that he never forsakes his little, dependant children, that put their whole trust and confidence in him.—Blessed be his name forever—who is perfect wisdom and goodness.

6th mo. 19th. In the afternoon, at a meeting held in a school house, near the place that James Naylor left to the public, for a meeting house and burying ground.

In the 8th month following, I went in company with Hannah Yarnall, Lydia Woolston, and Oliver Paxson, up the Delaware, to Joseph Smith's, where we had a satisfactory meeting. Then proceeded about six miles up the river to one Williams's, where the next day we had another meeting to our satisfaction—after which returned to Oliver Paxson's, and the day following attended Solebury meeting in the morning, and one at New Hope in

the afternoon. In this little journey, beheld some of the wonderful works of the great Creator of the universe, whose ways are all in wisdom.

About three weeks, in the 9th month, with my friend, Oliver Paxson, I was engaged in visiting meetings in Jersey, and was also at Horsham monthly meeting. Although this journey was under considerable indisposition of body, and poverty of spirit, yet was I mercifully supported. May I be a faithful servant, in doing what I am bidden.

Again, in the 10th month, I was from home about ten days, visiting friends and meetings, down the river Delaware. Passed through some trials and baptisms, but have thankfully to acknowledge the kindness and preservation of the great Helper of his people.

4th mo. 22d. 1810. First-day. A full meeting. A new speaker, E. H., appeared in supplication. May he grow in the root, and become strong to espouse the cause of righteousness.

29th. A solid favoured meeting. S. G., the wife of M. G., appeared in a few words for the first time; a hopeful youngish woman, who, if she prove faithful and obedient, no doubt may eat the good of the land.

9th mo. 30th. Have been on a visit to Friends about Springfield, in New Jersey—attended eight meetings, and visited a number of families. Returned home with a peaceful mind; for which I feel thankful to the Author of all good.

12th mo. 23d. Have been to Philadelphia to visit a man of colour, who has a prospect of going to Africa to settle, in order by his example to instruct the natives of that country. He appeared to be a

solid person, and my desires are for his preservation.

7th mo. 28th, 1811. At Bristol meeting. There appeared a want of Christian zeal and fervent concern for the arising of life. Simon Gillam spoke in the meeting, I believe to satisfaction.

8th mo. 15th. Week-day meeting. Simon Gillam spoke, being the first time but once. I thought it a good meeting.

9th mo. 21st. Went with Oliver Paxson and John Hunt to Daniel Carlisle's; next day, at Richland meeting—then on to Stroudsburch—visited the meeting, school, and families of our society; in all about fourteen families. 27th. Crossed Delaware, and had a meeting in the neighbourhood of a few friends near Belvedere—then to Kingwood—at their meeting on first-day, and reached home the 30th. Find great cause of thankfulness for preservation in this rough journey.

2d mo. 7th, 1812. Went on a visit to some meetings within the compass of our own, and the Falls monthly meeting, and to the families of Bristol particular meeting with Clayton Brown, who came with a concern to visit the above meetings and families—was from home near a week. But help was afforded to get through to a good degree of peace and satisfaction.

8th mo. 17th. Select preparative meeting—brought forward Edward Hicks and Sarah Gregg, who have spoken some time in public meetings, in order to be recommended as gospel ministers.

30th. In the afternoon attended the burial of Joshua Maule, who was on a religious visit to our parts, and was removed by death.

3d mo. 21st, 1813. At the burial of Mary Landis, which was attended by a large concourse of people—a large meeting, where many testimonies were borne to the truth, and the advantage of a virtuous and self-denying life. The meeting ended under the influence of divine good. My desire is, that this opportunity may be sanctified to many minds, and not be like water spilt on a rock, or the morning dew that is dried up and passeth away.

5th mo. 6th. Our monthly meeting was attended by Abel Thomas, an old fashioned Quaker; which made me think of what William Penn's father said to him—"Son William, if you and your friends keep to your plain way of preaching, and plain way of living, you will make an end of the priests to the end of the world."

9th mo. 2d. Attended the funeral of our beloved friend, William Richardson, who was, I thought, a waymark in religious society.

7th mo. 23d, 1814. Left home, to visit some meetings within Burlington Quarter, New Jersey—was from home about two weeks and attended fourteen meetings. Although, at times, I felt myself covered with leanness and poverty, yet have to acknowledge, with a thankful heart, that divine goodness was near, and enabled me to perform what I apprehended was required of me. To Him be the praise of his own works.

10th mo. 30th. Had at our meeting the company of John Hunt, from Jersey, which was acceptable to many. He told us sound truths.

8th mo. 8th, 1816. It has been a considerable time since I have kept any thing like an account of time, but it seemed with me this evening, to look a

little back over some things, to see how I had got along. Indeed it has been through many ups and downs, and divers trials and difficulties—and I have to believe, if it had not been for the Lord's tender mercies, I should have been left as the heath in the desert, that knoweth not when good cometh. But blessed be his adorable name—he has kept me from sinking so low; and I can thankfully say, Lord, thou art good, for thy mercy endureth forever.

This day I have been at our monthly meeting—have nothing to boast of either in myself or others; yet, a little faith revives, to strive to do the best we can, believing that assistance would then be afforded, so that we could run through a troop, or jump over a wall of opposition.

11th. First-day. Have been to meeting—said something, which I thought was attended with some authority, yet find myself a poor creature. If the Lord keep not the city, the watchmen wake but in vain. May I strive to sit at his footstool—keep as near as I can—wait patiently—do all I can, and have full faith in the Lord's power—he will not suffer me to be cast away, but will have mercy on my soul.

It does not appear that Wm. Blakey continued his journal after the account last noted. The weakness and infirmities of his advanced age were the probable cause of his laying aside the pen. There is, however, an essay of a letter to his friend, Oliver Paxson, dated 3d mo. 1817—in which he says, "I have undertaken to try to write a few lines, and let thee know I am still in the body; but feel myself feeble, both in body and mind. I have been poorly, but

we must strive to get along as well as we can. If we are ready to go, it will be well with us; but if it is our lot to remain some time longer in mutability, it is our duty to be faithful, and do whatever we are bidden, as faithful servants."

He continued gradually to decline, and for about two years before his close, was too feeble often to get to meeting—yet his love to Truth and to his friends continued to the last. The sweetness and innocency of his spirit were manifest, even after the energies of his mental faculties had very much declined. His faithful, affectionate, and excellent companion, Sarah Blakey, deceased a few months before him; and his useful life terminated on the 20th of the 6th month, 1822, in the eighty-fourth year of his age.



RECOLLECTIONS

Of Abraham Gibbons, late of Lampeter, Lancaster county, Pennsylvania.

Our valuable friend, Abraham Gibbons, was a man of much reflection, and had examined many subjects with attention. He therefore was qualified to afford useful information to others. To furnish some of the instances in which he was engaged, may serve more perfectly to show his singular accuracy, as well as justness of opinion.

In company with a man who professed to be a predestinarian, Abraham said, he entertained the belief, that we always acted from choice; and, therefore, every thing we did, we did with our own consent. The predestinarian replied, he could furnish

a case where, he thought, the individual had not acted from choice; and mentioned Haman's leading Mordecai on horse-back through the streets. The question was, whether any one could believe that this was done of choice? To which Abraham answered, "he had a choice, which was, to perform the act, or suffer the king's displeasure: and he chose the former." The reply convinced the predestinarian professor, that man always had the alternative of doing or suffering.

During the revolutionary war, Friends were often closely tried; and Abraham Gibbons, in attending upon the officers of government, on account of cases of suffering, was sometimes attacked on the subject of the society's refusing to bear arms. At one time, H. H., an officer, remarked, when Abraham was present, that, in his opinion, Friends had no principle against fighting; they refused to take a part from cowardice. "But," says he, "we shall now prove them. We have made a law that has horns, and it will push." Abraham said, "It is the test law, I suppose, thou alludes to. In that you have gone as far as to confiscation and banishment. There is one step further you *can* go, and that is, to take the life; and then the measure of your iniquity will be filled up; after which, we will have our choice, and no thanks to you. We may choose whether we will obey your law, or die." H. H. observed to his companions, when Abraham left them, that there was a man of courage, he had no doubt, from the bold and independent manner in which he spoke.

At one time, several Friends were prisoners in Lancaster jail, and it became necessary they should

be visited; in which service Abraham was frequently engaged. In one of these visits, he felt himself in duty bound to try to have an interview with an officer of some consequence, who was then in Lancaster. Although he was alone, he went to the house where he understood the officer might be found. When he knocked at the door, a waiter came to inquire what was wanting? Abraham named the person he wanted to see, and finding he was in the house, he requested the waiter to carry information to him, that there was a friend at the door, had called to see him. The officer came; but soon put on a kind of austere, and rather unfriendly countenance. Abraham told him he had called to see him on the behalf of his friends, who were innocent men, and suffering imprisonment. "*You* talk of innocent men!" said the officer, "I will ask you, whether you yourself have not a choice which of the contending powers shall get the victory? For my part, I believe every man has a choice, and that *you* also must have one." Abraham replied, "thou hast asked me a very close question, and my answer may involve my liberty. But I shall give thee a candid answer. When I take into view the conduct of the Americans, and consider how Friends have to suffer, under your treatment of them, I sometimes wish that the British might get the better of you; but those wishes and feelings I am liable to, as a man. When I gain the state I wish to live in, and which I believe to be my duty, as a Christian,—if the turning of my hand would give either party the victory, I would not do it." The countenance of this officer was now changed, and he be-

came kind and friendly, and ever afterwards treated Abraham Gibbons with respect.

Amongst the circumstances of trial to our friend, he believed it right for him to attend the Yearly Meeting, at the time the English army were in Philadelphia. He accordingly left his family, and proceeded on the way in this important concern, as far as Humphry Marshall's. There he was inquired of where he was going? He said he was on his way to the Yearly Meeting. Friends seemed to be surprised at this, and told him the English army were there, and that by the common usage of war, it was death to go within the lines of the enemy. Abraham told them, that he had left his habitation and family, in the belief that it was right for him to try to be at the Yearly Meeting; and as yet he had found nothing in the road to hinder him. He believed it would be right for him to continue on the way, until he should be stopped. If that should be the case, and he was prevented, he could but return home, after having made full trial. From Humphry Marshall's, he proceeded to John Hunt's, at Darby. Here he found a number of Friends, who, like himself, were on the way to attend the Yearly Meeting. But the accounts at this place seemed more discouraging than before. He was told, that guards were stationed in different places on the road, and that they would permit no one to pass them. Upon full consideration, he told Friends that he felt bound to go on; and if he should be stopped, he must submit to it, and return; but so far he had met no positive hindrance, and of course should try it further. Finding that his mind was made up to

proceed, several others went on with him. At the ferry, they were inquired of where they were going? They answered, "into the city, to attend the Yearly Meeting of Friends." They were permitted to go on, and got safe into the city.

We see in this case, one of those blessed proofs of the power and effect of a living faith, by which all the difficulties of report were conquered. From circumstances like this, we are taught to believe, that the same divine guide which opens the way in our minds to the discharge of a duty, sees to the end of its own purposes, and can, and will lead through, such as place their entire confidence in it.

In a short memorial concerning him, prepared by the Western Quarterly meeting, Abraham Gibbons is represented as "a man, endowed with a good natural understanding, which, by a humble submission to the sanctifying power of Truth, qualified him to become a useful elder in the church; which station he filled for several years, until a dispensation of gospel ministry was committed to him." His gift in the ministry was acknowledged by his friends, and he recommended as an approved minister, by Sadsbury monthly meeting, in the 5th month, 1785. In the 12th month following, he opened to his friends, and obtained their certificate of unity with, a prospect of paying a religious visit to those people who had been banished to Nova Scotia, more particularly to such as had been educated amongst Friends. In this difficult and perilous journey, he was accompanied by his friend, Joseph Moore, of Kingwood, New Jersey—and they were mercifully preserved and helped through the visit, as appeared from testimonies furnished them

by Friends of Nantucket, and of Dartmouth, in Nova Scotia.

With regard to the ministry of this our worthy friend, he was certainly not among the eloquent or fluent in expression; but he had happily learned the guidance of the Holy Head of the church. Hence he was preserved from running into words without life and power, and his labours in the gospel were in great plainness and simplicity, and very instructive to the attentive hearer. In our religious meetings for divine worship, he was an example in patient, humble waiting for the arising and spread of the pure life. Those who have noticed his gathered and solemn state of mind on those occasions, have been strengthened, and encouraged by his example.

Few men were better qualified to engage the attention of the younger class of people. His conversation was to them, peculiarly instructive and interesting. On the subject of pride he was particularly clear; he seemed to have detected its appearances under a great variety of modifications; and he was fully convinced that no one ever could be thoroughly converted, and become as a little child, while pride had the ascendancy. He would sometimes pleasantly say, that pride produced trembling; and then go on to explain the process. First, the individuals felt impressed with an apprehension of duty to speak, and instead of minding simply the opening, they would enter into considerations about what others would think of them; and hence they would feel some fears excited, lest they might not succeed as well as they could wish. By these fears coming in connexion with the impression of duty,

confusion, and even trembling would take place. But if those thoughts about what others might think, which commonly proceeded from pride, were not indulged, then the persons would singly, with childlike simplicity, do as they were bidden; and it would be manifestly done with freedom and ease.

Among other characteristics of the quality of Abraham Gibbons' talents, may be classed his singular method of arresting the attention of certain classes of mankind, and turning their minds into new and instructive channels of thought and reflection. For instance. On meeting with a man who was much addicted to whistling, implying a vacant mind, Abraham thus addressed him, and excited his attention: "They tell me that the moon is inhabited!" This roused the wonder of the whistler—when Abraham proceeded: "If thou should be carried up to the moon, and the inhabitants were to inquire of thee about the laws and customs of this country, the state of religion and other things, what a pity it would be if thou could do nothing but whistle!" Again; of a man whose attention was almost wholly occupied with a horse—he inquired, how large he thought a man's mind was? The horseman not knowing how to answer, Abraham asked him, whether he thought the mind of man was as large as a pint bowl? a quart mug? or several other measures of capacity? then said, what a pity it would be if a man's mind should be no bigger than a horse! and so have all his thoughts employed about that animal.

In regard to the part which this dear Friend acted in the Society of Friends, it is not forgotten that he

was an example of caution and deliberation; and his worthy friend, Jacob Lindley, used to say, that when he offered a sentiment in meetings for discipline, if Abraham Gibbons united with him, he was not afraid of all in the meeting afterwards.

When the time approached for holding the Yearly Meeting in the 9th month, 1798, the yellow fever was in the city: but this our dear friend thought it was his duty to attend it. As he passed my residence on his way, I thought it right to go with him. On the road his conversation was very instructive and interesting. He remarked in regard to himself, he thought he might say with one formerly, that he had seen an end of all perfection; by which he meant, he had come to the end of all that this world could furnish for enjoyment; and therefore he thought it was possible for him to become too careless of life, and expose himself more than was required. On this view, he said, he was brought into some close considerations about the propriety of going at this time to the city. But whilst he was examining himself on the subject, it occurred to him, that when the meeting adjourned, it was to meet again at the time the body believed was right. He therefore believed the duty to attend the meeting was as clear now as at any other time. He further said, "This world is a wilderness, through which we are passing: but there is a road through it, and an end to it. I have found a ray of light, which I have experienced to be sufficient for my being safely conducted through the dangers and difficulties of this wilderness. This light being pure and penetrating, cannot be prevented by the darkness of nature, from imparting its influence to the

willing mind. It therefore only requires our steadfast attention to insure our safety."

We lodged, the last night we were together, at John Hill's, who was a brother-in-law to Abraham. In the morning, as was his practice, he rose early. I heard him on the floor, and inquired of him what he was doing? He very pleasantly said, he was going to make day. There were before the windows some paper blinds, which he was rolling up. He said he was letting in the light, to have day; for the light was called day, and the darkness was called night. Many, he remarked, chose to have the blinds down, and to be in darkness; but for his part, he wished not to shut out the light. That it seemed as though it might be said of him, as the Apostle Paul said of himself; "every where and in all things I am instructed."

Abraham Gibbons went on to Philadelphia, and attended the sitting of the Yearly Meeting till it adjourned, to meet in the 12th month following. On his way home he called at a friend's house, where a number of Friends being present, a conversation occurred, on the subject of going into the city, at a time of such apparent danger. After different sentiments had been advanced, and toward the close of the conversation, Abraham expressed his views in substance as follows: "In my prospects of the nature of the soul, and the capacities of man, I have clearly seen a state attainable, wherein all the powers and faculties of the mind would be so calm and composed, under every circumstance—so completely subjected to, and harmonized with, the government of the Divine Light; having all its enjoyments so grounded in the power of love, and every dispen-

sation so equally acceptable, for the Dispenser's sake,—that the prospect of passing from *time to eternity*, would occasion no more emotion, than the thoughts of passing from one room of a house to another, or of exchanging an old garment for a new one."

Soon after his return home from the city, he was taken with the yellow fever and died. By the accounts received, he expressed his resignation to the Divine Will—was happy in his departure, and left the world in peace; aged about fifty-seven years.



EDWARD BRADWAY'S TESTIMONY

Concerning his wife, Elizabeth Bradway, of Alloways Creek, New Jersey.

She was born the 11th of the 2d month, 1740, and was descended of honest parents. Her father dying when she was young, she was kept under the care of her mother and elder sisters; all of whom were brought up in the attendance of Friends' meetings, although none of them had a right of membership, at that time. Thus she continued until the twenty-first year of her age, when, after passing two monthly meetings, according to good order, we were married at a solemn meeting of Friends, on the 1st day of the 1st month, 1761, after a living testimony, borne by our dear friend, James Daniel. I can freely acknowledge, that in our first setting out in the world, she far exceeded me in a religious care, in the attendance of meetings for worship, both on first

and other days of the week. She often invited me to go with her to week-day meetings; and in time it had such an effect upon my mind, that I freely gave up my time to go with her to those meetings, and do esteem it as a great favour from the Almighty, in blessing me with such a companion.

We lived together agreeably; and after it had pleased the Lord to enlighten our understandings in religious matters, we freely gave up to attend on Truth's service. And oh! the sweet consolation and comfort we have often had, in each others company, in the attendance of the Yearly Meeting, Spring meeting, and our Quarterly and monthly meetings. I can in truth say, that although she was a woman of an industrious turn, towards getting a living, yet she very seldom let her outward affairs prevent her from attending to her religious duty.

● For a number of years she was in the station of an overseer; which she endeavoured to fulfil as Truth opened the way. Afterward she was appointed an elder of the church; and was favoured to live an exemplary life. She was a woman of not many words, either in meetings, or amongst the people at large; but when she did speak, she endeavoured to speak as much to the purpose as she could. I have often heard her express sorrow for many people who were apt to talk too much; saying, she thought that they who talked so much, must say a great many idle words. She was very careful not to expose the failings of her neighbours, and greatly desired that Friends might refrain from reporting evil, one of another. She was exemplary in her conversation, at home, and among her neighbours; always endeavouring to get all her family out to

meetings, as much as she could, while they were under her care.

She was taken ill on fifth-day, at meeting, and continued without much sensibility till seventh-day morning, when she revived a little. But the fever returned, and much deprived her of her rational understanding, until fourth-day afternoon following. Her disorder being such that she could lie down but little, she was then asked whether she would lie down; she answered, yes; and soon appeared to be worse, but did not incline to be raised up again, saying, "let me lie just as I am." In about ten minutes she quietly departed, as one going into a sweet sleep, on the 20th of the 1st month, 1796, in the fifty-sixth year of her age.

From the inward feelings of my mind, I believe she has entered into that kingdom of peace and rest, where she may live to sing praises and hallelujahs to the Lord God and the Lamb. May we that are the survivors, yet remaining for a short time in this transitory world of trouble and danger, so live and devote our time and talents, that when the awful time comes, for us to bid a final farewell to all our near and dear connexions here below, we may have the happy welcome of, Come ye blessed of my father, inherit the kingdom prepared for the righteous.

EDWARD BRADWAY

Be it thy first care, in the morning, to turn thy mind inward to the Lord, and try to keep near him, in that state, all the day; so will he be near to help thee through every difficulty, and to support thee under every trial.

J. BALDWIN.

SOME ACCOUNT OF JAMES HUNT,
*Late of Kingsessing, Philadelphia county, in his
 last illness, and at his close. Written by his
 mother. He died of pulmonary consumption,
 5th mo. 28th, 1832, in the fifty-third year of
 his age.*

I had been anxious, for some time, to know the state of his mind, as I perceived he was fast hastening towards the final change. But not feeling sufficient evidence, that it was my duty to say much, I forbore, until he opened the way himself. After being confined to his bed several days, I went to him, and took him by the hand, to inquire how he was; he, perceiving me to be affected, said, "don't be concerned about me. I am not afraid of death; not afraid to die, no more than I should be to cross the river." I replied, I am thankful to hear these expressions, and I hope the Lord will be merciful to thee. He exclaimed, "Oh! he has been merciful to me. I have been favoured above thousands; and have thought from the first, this would be my end. I love God above all; and we must all die." At another time, as his brother was sitting with him through the night, he heard him say, "Where shall I begin or where shall I end, in praising my Maker, for his many favours and mercies to me! I can say as Jacob Lindley did, I would be willing to lay any where, or any how, in gratitude to him." Again, he observed, "Some say the world came by chance; but I can say, it is full of Him, and I can see Him every where, and in other

worlds beside." After a little pause he said, "in the world, ye shall have tribulation, but in me, peace."

He appeared at times to be in solemn supplication, and at other times, praising his Creator. The evening before his departure, as we were sitting round his room, he turned toward the right side, then breathed forth, in a low voice, "O Lord, receive my spirit." About four o'clock, one of his brothers heard him say, "I bid my parents and family farewell. They can do nothing for me, nor can I do any thing for them. In a few more years, they must follow, to where moth and rust do not corrupt, nor thieves break through and steal."—Much more he expressed in such a low voice as not to be fully understood; but one of his daughters heard him say, "those that are with me at my decease, may bear witness that I have borne my sufferings with resignation and fortitude, and can praise and glorify my Creator for ever. Amen."

After six o'clock, I went to the bed side, when he grasped my hand, and drew me towards him, then uttered some expressions which I could not distinctly hear—and added, "Be still. It must be so. Dear mother, resign me up, to go and praise and glorify my Redeemer, and my God, for ever." Then quietly breathed his last in a very short time.

And now I can with reverence say, this is a memorable instance of the matchless mercy and loving kindness of a gracious God, to his creature, man. Oh! it was, and is, and ever will remain to be, his own works that can livingly praise him, and his own works only.

R. H.

29th of 5th mo. 1832.

LETTER FROM EDWARD STABLER.

Alexandria, 3d mo. 14th, 1829.

MY DEAR C.—The tender, parental affection, I have ever felt for thee, since I first became acquainted with thee, prepared me to form one of the *rejoicers*, at the arrival of thy letter to my dear A. When I heard of thy increased indisposition, though I sorrowed, yet it was not without hope, on thy behalf. My spirit had become acquainted with thine; and in the features of innocence which I saw impressed upon it, I read the assurance, that He, whose infinite goodness had thus far delineated his blessed image upon thee, would not leave the heavenly portrait unfinished. I still feel the same persuasion, and look forward, with confidence and rejoicing, to the certainty, that the divine law of love which is legibly written upon thy heart, will go on to enlarge thy perfections and enjoyments. I think thou knowest its powers, for these purposes. Thou hast witnessed its living influences, to calm thy agitated mind, in times of trial and suffering; when all external assistance was vain and fruitless; when even the sovereignty of the world, its riches and powers, and friendships, could have done nothing for thee.

These realities, my dear child, form the true ground of the Christian's hope: not that he is wise in *theories*, and skilful in *doctrines*; not that he is learned in the *opinions* of men, ancient or modern; but, because "the finger of the living God" has written upon his heart the characters of "love, joy, peace, gentleness, goodness, truth, meekness, faith,

patience, temperance," &c. These are all vital, and will produce their natural effects, as certainly as the fig tree produces figs, or the grape vine, grapes. I have often felt it to be cause for unspeakable gratitude to the Father of mercies, that he has not made our present or eternal happiness dependant upon the uncertain and variable opinions of men; but upon this living law, of his own writing upon our hearts. For the characters which constitute it are all appropriate to our several necessities: they are the means of his appointment for carrying us through, and bringing us out of "great tribulation;" and without their influence "no flesh would be saved." These are "the elect," for whose sake, and by whose operations, the days of tribulation are "shortened." They are the Lord's household; and thou, and I, and all our fellow-creatures, are made "rulers over them, to give them their meat in due season;" and we are "blessed," in proportion to our diligence in "so doing." We feel, and know, that power is bestowed upon us, to feed the *elect principles of goodness*; that we can give to "faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity," or divine love, the food they require, and call for, in order to be sustained and multiplied in our minds. And if they "be in us and abound, *they make us*," as the apostle says, "that we shall be neither barren, nor unfruitful in the knowledge of our Lord Jesus Christ."

I speak in this language to thee, my beloved young friend, with much confidence, from a full persuasion that much of it has been realized in thy experience. Thou mayest be assured of it, beyond all questioning, by contrasting the state of thy feel-

ings, during thy long protracted sickness, with what would have been thy condition, hadst thou nurtured and cultivated *the reprobated principles of evil*. If thou hadst gratified the hunger of infidelity,—vice, ignorance,—intemperance,—impatience,—ungodliness, enmity, and hatred; how awful and distressing, beyond all the powers of description, would have been the state of thy mind, when associated with the sorrows of bodily disease!

Ah! my dear child, “by their fruits, thou mayest know them,” more infallibly than by any, or all human teaching. And these will demonstrate, and they have always demonstrated, that the flames of hell are the *powers of evil*;—and that nothing will extinguish, or prevent their burning, but *the principles of righteousness*,—the “good and perfect gifts which come from above, from the Father of lights,” who is also our heavenly Father: and these *are infallible*, for the gracious purpose. The heavenly life,—the “Christ within,”—“the well of water, springing up” within us, “unto everlasting life,”—is the eternal fountain, from which all the streams of righteousness forever flow. And it would be more possible for a building on fire, to continue burning, when immersed in the ocean,—or to be kindled there,—than for the flames of wickedness to burn in the soul that is immersed in “the river of the water of life,” and washed by its pure and crystalline streams.

All my family remember thee with great affection, and send thee their cordial salutations; but from no heart among them does such a salutation issue, with more fervour and sincerity, than from thy affectionate friend,

EDWARD STABLER.

THE MEETING.

As silent with my friends I sat,
 To watch the casting of the net,
 That I might some refreshment get,
 That would my strength renew;
 I felt the gospel spring arise,
 And view'd its motion with surprise,
 My longing soul found fresh supplies,
 From Him that's just and true.

Such overflowing streams of love,
 All clouds and darkness would remove,
 And raise the mind to God above,
 With peace,—good will to all;
 When in these heavenly places sweet,
 His children in his presence meet,
 It forms a paradise complete,—
 Redemption from the fall.

For in His presence is delight,
 It is a lamp that burneth bright,
 To guide our steps by day and night,
 A new and living way;
 Profoundly silent we adore,
 His matchless grace and aid implore,
 T' instruct His people more and more,
 And teach us how to pray.

But oh! the wandering, earthly mind,
 To patient waiting, not inclin'd,
 Some other god will quickly find,
 And soon become amus'd,

In building castles with their gain,
While worldly spots their garments stain,
Until the precious life is slain,
And Love Divine refus'd.

If we its healing streams oppose,
And every avenue will close,
Back to its fountain then it goes,
And leaves us to our choice.
The suffering seed is then oppress'd,
And sorrow fills the tender breast,
So many dwell at ease, and rest,
Deaf to the Shepherd's voice.

May Zion's mourners, who now weep,
The everlasting patience keep,
While some poor creatures fall asleep,
And take a short repose;
With earthly mind and drowsy head,
And much indifference overspread,
They hunger not for heavenly bread,
Until the meeting's close.

Yet those who wait upon the Lord,
And are attentive to his word,
Shall always have a full reward,
And never meet in vain:
Their souls shall feed on heavenly food,
By which their strength shall be renew'd,
To travel in the way that's good,
Without fatigue or pain.

How sweet the union of such minds
In solemn silence known!
Where each its proper centre finds,
And bows before the throne.

ELIZABETH LEVIS.

AT a time when the subject of *temperance* has become a popular theme—perhaps much more so than the *practice* of that Christian virtue, it cannot be uninteresting to the sincere friends of reformation, to trace the operation of the unchangeable principles of Truth, as developed in the exercises and concern of dedicated and enlightened minds. Such a mind must have been that of the writer of the following “Friendly Advice and Caution.” For, in the year 1761, the period of its date, the cause of temperance, as respects the use of spirituous liquors, had but few such advocates. On this subject it might indeed be said, “darkness covered the earth, and gross darkness the people.”

Although among Friends, who had taken the lead in many of the subjects of reformation and the improvement of society, a few characters, here and there, had considered the customary use of spirituous liquors as an evil, and therefore set an example of abstinence in their own conduct,—yet, as a society, the testimony of Truth on this subject must have been “at a low ebb.” Hence, at the period alluded to, the discipline of the Yearly Meeting of Friends, held at Philadelphia, does not appear to have gone further to discountenance the use of ardent spirits, than is contained in the query then in use, “Are Friends careful to avoid the excessive use of spirituous liquors?” Not a word about handing it out freely to others, who might abuse themselves with it;—not a word about the gain of mer-

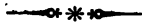
chandize, by importing, trading in, or retailing rum, and other strong liquors;—not a word about distilling, or converting grain and fruit into ardent spirits.

It is by individual faithfulness to the discoveries of divine light in the mind, that the work of reformation is begun and carried on. Hence the importance of attention and obedience to those manifestations, even when, as respects general custom, the scrupulous mind may seem to be almost wholly alone, as to its knowledge of the state and feelings of others. It might be an interesting and encouraging view, could it now be presented to the diffident advocate of the work of reformation, if the exercises, labours, and examples of the faithful few who opposed the strong current of popular opinion, and generally prevailing custom, could be properly portrayed.

Among these might be mentioned Joseph Gilbert, one of the early settlers of Pennsylvania, whose drink was water only, and that mostly taken from a brook, or running stream. John Woolman, Anthony Benezet, Doctor Rush, Elizabeth Levis, Susanna Blündel, and many others, subsequently contributed to the spreading of this righteous concern. Although, at the time Elizabeth Levis appears to have been under deep exercise, on the subject of Christian temperance and moderation, it does not appear that the body of Friends, or other professors, had much lively interest in promoting the work of reform; yet, it must even then have been secretly working its way, and the number of its advocates increasing, insomuch, that about twenty years after, the Philadelphia Yearly Meeting be-

came prepared to adopt a query, to be annually answered, whether Friends were "careful to discourage the *unnecessary distillation or use of spirituous liquors*?"

To the advocates of temperance and moderation, and those who travail for the prosperity of Zion, and the enlargement of her borders, it may be a subject of regret, that the excellent matter, contained in the "Friendly Advice and Cautions" of Elizabeth Levis, should have remained so long unpublished, and been so little known. The circumstances of the suppression of the Essay, are now out of our reach to explain. We are conscious, however, that the human mind is liable to be influenced by prejudices even against the discoveries of Truth, especially when these come in contact with generally prevailing customs and opinions, or appear through weak or obscure instruments.



SOME FRIENDLY ADVICE AND CAUTIONS,
Recommended to the serious consideration of the Professors of the holy Truth.—By ELIZABETH LEVIS.

Dear Friends, Brethren, and Sisters,—

Feeling the flowings of that love which wishes well to the whole family of mankind, with earnest desires that all may come to the knowledge of the Truth and be saved, I cannot well omit giving some account of the great exercise that hath fallen to my lot. I have been in deep distress of mind for many days, insomuch that, in the night season, sleep departed from my eyes; until it pleased the Lord to

visit my soul in his love, and bring me to see the cause of my exercises. I was then made to say, in the secret of my heart, O Lord, require of me what thou wilt—I will give up to obey thee, as thou art pleased to enable me. And as I thus became resigned to the will of God, he in great mercy redeemed my soul.

Dear Friends, I never have found any other way to be favoured with true peace, than by submitting to the cross of Christ; and I can say, the Lord never requires any thing of his people, but what he gives ability to perform. Blessed be his holy name forever. He is not a hard master, but a rich rewarder of all them that faithfully wait upon him, and patiently abide under his refining hand, in the time of trial. Oh! that the professors of the holy Truth were willing to come to Jesus Christ, who is the Truth and the life, that he by the fan of his power may separate the pure from the impure;—not only gross evils that are accounted scandalous amongst men, but every thing that would obstruct the life of Truth in the heart.

Dear Friends, there are many snares and hindering things in the concerns of this world; and without due watchfulness, these will be as the little foxes that nip off the tender buddings of truth. Sometimes the Lord, by the light of his holy spirit, gives us to see the uncertainty of those things, and that our greatest concern ought to be, the well-being of the immortal soul. By taking heed to the pure gift, the heart becomes tender; but, for want of watchfulness, it is to be feared, many overlook those tendering visitations; and thus, the pure buddings of divine life have been kept under. For it is the work

of the enemy to fascinate the mind with the enjoyments of this life, by which, advantage has been gained over many, to the great sorrow and lamentation of the mourners in Sion. All this comes, by neglecting to give diligent heed to the gift of God in the heart, which hath light and power in it, to discover and avoid the snares of the enemy, as also how he works to captivate and enslave our minds with the things of this life, which are so uncertain to us. For these things, many exercised minds go bowed down, and heavily on their way, and often cry to the Lord in the secret of their hearts, that if it consist with his will, he would work by his holy spirit, to the arousing of the careless ones, that they may flee from the wrath to come.

There is a call in my heart to you, my dear friends and fellow-creatures, that you carefully mind the visitations of the love of God to your souls. And I warn the earthly minded, that they may be stirred up to give due heed to the witness for God, in the heart: for, as this pure gift is attended to, it will remove the clods of the earth, that have too long obstructed the growth of the seed which God hath sown there. But for want of this, it is to be feared, some have become benumbed, as to a right sense of the great end of their creation; and that which ought to be their greatest concern, has but little place in their minds, to wit, the honour of God, and the welfare of their immortal souls.

It is in fear and reverence that I am thus concerned to express myself at this time; and in that love which wishes well to all mankind, I am enabled to bear the censure of those whose hearts are not seasoned by the virtue of Truth. I am con-

cerned to call on the professors of Truth, that we may be still, and wait upon God; so that by virtue of his holy gift in the heart, we may be sensible what our works are, and what foundation we are building upon. If upon a narrow search, we find we are building upon that foundation, of which our blessed Saviour spoke to Peter, the revelation of the will of God, and on which the church of Christ is built, then the appearance of the Holy Spirit will be with comfort and consolation; although the Lord may sometimes try the faith of these, for the fitting of them for service in his church, when those who are resting in a mere profession will certainly suffer loss. My desire is, that none may slight the day of their visitation, until it be over, when too late, they may have to say, "the harvest is past, the summer is ended, and we are not saved."

I now mention that which hath lain as a burden on my mind; under the consideration of which, I have often been distressed. It is the subject of the unnecessary and too frequent use of *spirituous liquors*, in the general, and particularly the custom of taking it into the harvest field. This is certainly a great evil, being a means of drawing those whose inclination is after it, into a snare, by which their minds become elevated, and their spirits raised above the pure witness for God, being thereby put out of a capacity solidly to consider how thankful we ought to be in the time of gathering in the fruits of the earth, through the mercy and favour of God.

It would be well to consider whether *they* are clear, who put it in the way of such poor creatures, that are thereby rendered unfit for proper labour; and are often not only disturbers of others, who de-

sire to be better disposed, but sometimes have overcome some, and been their end. Such are the sorrowful effects of making too free with strong liquors.

There may be some who have gone into the practice of using spirituous liquors, and who are careful to keep things in the best order they can. But if those, whose desire is after it, should come under their care, they will find it difficult to keep such in good order; as I have found by experience, when we were in the practice of it.

A fear hath seized my mind, that some masters of fields, who even make profession of the Truth, are too easily drawn into the excessive use of strong spirits, and thereby rendered very unfit to guide others. Which conduct is a reproach to the Truth they profess, and displeasing to God, the fountain of all our mercies.

There is another case wherein this custom is of pernicious consequence, and I mention it in fear before the Lord; that is, concerning boys and girls being trained up too much in the use of strong liquors, which may in time increase their desire after it. Thus, as they grow up, instead of growing in grace, and true religion, they may grow in drunkenness. This must needs be a sorrowful consideration, that the children of any should be trained after this manner.

I believe I am not alone, but others are burdened with that practice, as well as other prevailing excesses. And I desire those who see the evil, may attend to it, and bear a faithful testimony against it by example, as well as precept.

I have sometimes wondered, that trading in rum, and other strong liquors, did not prove too heavy for the professors of the holy Truth; considering the destruction it makes on some, and oppression on others. This thing I desire may be considered; now in this day of trial, and great commotions,—a day of sifting indeed.

'Tis likely, most concerned in that trade account drunkenness an odious evil; and it may be well for them to consider, whether importing and selling such great quantities of that which ought to be taken only as physic, in the right use of it,—is not encouragement to intoxication. Oh! the great consumption of strong spirits, in that little time of harvest! the greatest part of which is used, I fear, to the hurt of both soul and body, and is a dishonour to God, the fountain of all our mercies. Harvest time ought to be a season of gratitude and humble thankfulness to the Almighty, that he may continue his blessings and favours to us.

I desire, friends, that we may not forget the labour and exercises of our worthy elders, who had a testimony to bear against those things that were dishonourable to God, and thought nothing too near to part with, to win Christ. They gave up life and all, rather than displease the Lord, or be any hinderance to the spreading of Truth in the earth; so that the children of men might believe in it, and be delivered from evil. Were it the general concern of the professors of Truth now, I believe the Lord would yet favour us, and withhold his judgments, which, it seems to me, we have been threatened with, and which I believe we may expect, unless there is a reformation in the land.

It is in fear before the Lord, I have to mention these things; and to press them home to the consideration of the people. Let us not forget the shaking of the rod over us. For it has seemed to me to be very close threatening, to withhold the produce of the land from us. And if the Lord should thus visit us in his great displeasure, what will become of those who have spent their time in forgetfulness of him? It has often occurred to my mind, that if the Lord should send scarcity of bread among us, the aforementioned excesses may be one great cause thereof, as that noble creature, man, is thereby made lower than the beasts of the field.

And let those that are concerned in distilling of grain and fruit, to make a trade of, consider how they can be clear of that evil of drunkenness, when it is well known, that if there was no more liquor used than what is really necessary, it could not be made a trade of, in that manner. I believe distillation is putting those things to another use than was intended by the Giver thereof; and it has fixed in my mind that it is very displeasing to Him, and has been one cause of the blast on the fruit. Oh! the need there is for all ranks of people to use the good things which the Lord bestows on us, with moderation; and to humble ourselves before him, as the Ninevites did! For, I believe, that nothing but true repentance will stay the judgments that seem to hang over us. Oh! remember, the day of account hastens, and to those that will not turn to the Lord in the day of his mercy, but are pursuing the gain, the pleasures or delights of this world, it will be a dreadful day.

There is need for the elders to breathe to God, that the camp may be searched, and the hidden things brought to light, even those things that hinder the prosperity of Truth. Thus, being thoroughly washed and cleansed, pure charity, one towards another may abound. Hereby we shall become good way-marks unto others; and when things appear that are reproachful to Truth, a concern will arise to lay a hand on them, in order for a reformation. I believe there are faithful elders, who go mourning on their way, because of the evils which prevail in the churches; and I also believe there are many young ones, who lie hid, as it were, from man, that are, nevertheless, further on their journey heaven-ward, than some who make a greater appearance. And those hidden ones the Lord beholds, though they may have to mourn in secret, and say, How shall I get along, when some, who ought to be way-marks to others, are falling on one hand, and some on the other! My desire is, that no tender, breathing babe may be discouraged, for the Lord is on their side, who walk in fear before him, of what age or station soever.

And now, I feel somewhat eased of that which has lain as a burden on my mind, and at times, been as a fire in my bosom that wanted vent. But when I beheld that something after this manner would be required of me, and looked at my own weakness, the cross seemed so heavy to bear, that I reasoned thus: Oh! that the Lord would choose one better qualified, that the people may hear! forgetting that he sometimes works by mean instruments, thereby setting forth his great power, to the pulling down of that which is an abomination to

him. In this way I reasoned, and shrunk from under the cross, until the Divine presence departed from me, and by his judgments, he made me willing to give up to his requirings.

Thus, having been drawn forth into things beyond my expectation, I conclude; with desires that all who profess Christianity, may search their own hearts, and see how they follow Christ, and submit to his will in all things. And if any receive benefit by these lines, let the praise be given to God, to whom it belongs, who is the Author of all good, and is worthy of all honour and praise, with his dear son, the Lamb, now and forever.

ELIZABETH LEVIS.

Kennet, Chester county, 5th mo. 9th, 1761.



ELIZABETH LEVIS'S ACCOUNT

Of her esteemed friend, Susanna Blundel.

I cannot be easy without making some mention concerning our dear friend, Susanna Blundel, and the concern that was on her mind, of which I was a witness, in some conversation with her of late, concerning the trading in spirituous liquors, and the customs of using it, which promote great evils among the people. There is one thing hath rested on my mind, ever since I heard of her death, and has come very close at times, to write down, that others may have it to consider of. There was a time when I had drawings on my mind to go and visit this, our dear friend, in her family; and it lay on my mind to ask her what she thought of those things above mentioned. Her answer was, "They

have been a burden to me many years." This question had come in my mind to ask her before; but now reviving with such a concern that I could not well omit it, she seemed very nearly affected with it, and said, "What can we, women, do? The men uphold it." Which saying of hers much affected me.

When I heard of her death, it took hold of my mind with sorrow, at parting with so near a friend, and one concerned for the honour of God. And while my mind was thus affected, concerning our dear friend, there seemed this voice sounded in my inward ear: There is no cause of sorrow; for she has done her day's work, and has gone to rest.

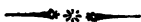
ELIZABETH LEVIS.

MARY PRYOR.

In 1798, Mary Pryor, a Friend in the ministry, from England, embarked on a religious visit to America. On the passage, the ship sprung a dangerous leak, the water flowed in so rapidly, that all the efforts of the seamen were insufficient to prevent its increasing; and they became, at length, so much exhausted, by continued labour, that they were about to abandon the pump, and give up all for lost. Mary Pryor had encouraged them to do the best they could; and at this critical juncture, she felt her mind so strongly impressed with a belief, that, by holding out a little longer, some way would open for their deliverance, that she earnestly persuaded them to continue their exertions. They complied with her solicitation, and in a short time

another vessel came in sight. They then made signals of distress, and were relieved as soon as practicable. The ship by this time was nearly filled with water, and actually sunk in a few minutes after their removal from it. Such extreme haste was requisite on the occasion, that nothing was saved but themselves, and the clothes they had on, and a small trunk belonging to Mary Pryor, which contained her certificate. They came safely to Philadelphia, where Mary Pryor was conveyed on shore in a boat. As soon as she landed at Market street wharf, she kneeled on the slip, and gave utterance to her feelings of thanksgiving for the marvellous deliverance.

Mary Pryor appeared to be advanced in life, probably to the age of sixty. She had about her much of the simplicity of the Christian. She was a practical kind of preacher,—unassuming in her manners, untaught in the embellishments of popular eloquence, or high flown rhetorical flourish. But the language she used was intelligible to the understanding, to the feelings, and to the heart.



NOTE.—By reason of the manuscripts of William Blakey's Journal being in detached sheets, an error in printing has occurred on page 143, in respect to dates. The two memorandums of 5th mo. 1st and 7th, should have been placed in the year 1803, on the first page of this number.

FRIENDS' MISCELLANY.

No. 5.]

EIGHTH MONTH, 1833.

[Vol. IV.]

MEMOIRS OF JAMES SIMPSON.

James Simpson, son of John and Hannah Simpson, was born in Bucks county, the 19th of the 3rd month, 1743. His father died when he was about three years old. During his minority, he was much exposed to raw and profane companions, and seldom, if ever, during his youth, had the opportunity of attending the religious meetings of Friends, although he had a birth-right in the society. His mother married a Presbyterian, and James as well as her other children, were brought up under his care. They resided at a mill, near the Delaware, some distance below Coryel's ferry, where James learned the trade or business of a cooper. As he grew towards manhood, he became serious.

After the marriage of his elder brother John, James went to reside with him. In this situation, he continued for a number of years; and although near four miles from Buckingham meeting, of which he was a member, yet he became a diligent attender thereof when in health, and at length a dispensation of the ministry of the gospel was committed to his charge. Having previously passed through deep baptisms, he had humbly to acknowledge the divine goodness, in manifesting the gospel light to his benighted soul, when almost sunk into a state of despair. This he compared to the light of the

Vol. IV. —17

sun, breaking from under thick clouds, and darting its rays through a glass window into a room (which in the dark, might have been supposed to be clean and in order,)—discovering not only all that was out of order, but even the cobwebs, the spiders, and the insects that had taken an abode therein, it manifested that there was much to be done within the chamber. The Divine Light also showed him an extensive prospect of labour without; and he felt his soul raised to an ecstasy of hope and joy, in an evidence that he was received into favour with his heavenly Father. In the expandings of Divine love, his vision was extended to almost all parts of the country; and his heart being filled with affection to his fellow creatures, he felt as though he was commissioned to preach the gospel of salvation to all mankind. A day and place, he remarked, not to be forgotten by him!

From this time he believed that he was anointed, and, in due season, was called, to the gospel ministry. Soon after which, he had a dream that sealed deep instruction on his mind. He thought he was standing by the meeting house at Buckingham, and saw a number of iron pots standing out, open to the firmament; he saw they were covered with rust, and there was much rubbish within them. As he looked at them, a person who stood by, told him that it was his business to cleanse and scour these pots. James felt himself weak, and told the person he could not do it,—that his strength was not sufficient to scour one of them. The person told him he was not required to do more than his strength would warrant; but that he must begin at one, do something at it, and if he could not finish it at one

time, leave it, and try it again; and so on, working at them from one time to another, and his strength would be increased in proportion to his labour; till he would be enabled to finish the work, that was given him to do.

Soon after the commencement of the revolutionary war, a large amount of paper money was issued, for the purpose of carrying it on. This occasioned much exercise to Friends. Many declined to use it as a currency—others acted differently. In Bucks Quarter, a meeting of conference was appointed to be held at Middletown, at which Friends from all parts of the Quarter attended, men and women, in order to confer upon the subject and understand the views of one another; as also to feel after the mind of Truth, in relation to the testimony against wars and fightings. At this conference James Simpson was present. He sat a little back in the house, being then a young man, and not much known abroad. Divers of the wealthy influential members plead for the use of the money, and brought several scripture passages to support their views, such as rendering to Cesar the things that be Cesar's, &c. Others were opposed to the measure from tender scruples of conscience, and considerable discussion took place, without coming to any conclusion. At length, James Simpson rose, and in a powerfully impressive testimony, set the subject in its proper point of view, declaring the danger of wresting the scriptures, through covetousness, and for interested purposes. After he sat down, a solemn silence pervaded the assembly, and not another word was spoken; till at length William Blakey proposed concluding the meeting; which was done accordingly. After

it was over, a few of the wealthy men, expecting James Simpson to pass by Attleborough, stopped there, in hopes to have an opportunity of reasoning the case with him, and convincing him that he was in an error, and that their views were correct. But, whether he was aware of this or not, he did not return that way, and so their object was defeated.

After the conference was over, a worthy female friend present, remarked of James's communication, that it was not James Simpson, but the *Spirit of Truth* through him, and was marvellous in their eyes.

Being of a weakly constitution, and the trade of coopering not agreeing with his health, and also being poor, he was often much discouraged, fearing (as he expressed) that he should become chargeable to the parish. He therefore engaged, with a partner, in a small retail store in Buckingham. While thus employed and his ministry being approved, he joined with several Friends in a family visit within the verge of Buckingham monthly meeting. Previous to entering on the service, he had purchased a hogshead of rum, for his partner to sell. In the course of the visit, while sitting in a family at Plumstead, the hogshead of rum came before him, with such melancholy reflections on the mischief it might occasion, as produced much discouragement, and a desire to relinquish the service he was engaged in, and return home. This desire he expressed to his friends, but they not being willing to part with him, he accompanied them to several places: but his uneasiness continued, and the hogshead of rum being continually before his view, he was entirely silent. Some of his companions speaking a little,

at a few places,—at length, all vocal service closed, and they sat in several families, in silence. A general state of depression having now taken place among them, they took an opportunity together to examine the cause. James again requested to be released, saying, he was a Jonah aboard the ship. Oliver Paxson then fixing his eyes on him, inquired his reasons; saying, “the eyes of the people are upon thee; if thee deserts us, we cannot proceed without thee, to satisfaction.” James then informed them what he had done, and how the hogshead of rum was continually before him. He was asked what he wanted to do. He told them it now appeared to be his duty to go home and tell his partner to dispose of that rum to such only as would not be likely to make a bad use of it; and that no more spirituous liquors should be purchased in his name. Which his friends agreeing to, he went home and made arrangements with his partner to that effect. He then felt his mind relieved, so as to proceed on the family visit to satisfaction.

From this time, he steadily bore his testimony against the selling, and unnecessary use of spirituous liquors. And as it was customary to keep ardent spirits for sale, in country stores, and the use of it was general among Friends and others, it is probable these circumstances might have discouraged him from continuing in the business of a *storekeeper*. He then undertook brush-making; but the want of a market for his manufactures was discouraging. Still he was anxious to do something to gain an honest livelihood, and often waded through deep discouragement of mind; under which, he said, he frequently put up his petitions to his great Master,

to open his way, and show him what he should do. And such was his humiliation, that he was willing to exert his little bodily strength, without regarding how mean the employment might appear in the sight of the people.

While under this close trial, he was instructed in a dream, much as follows. He thought he was making a flour cask, when a stranger appeared, and asked him, what he did that for, when he knew it injured his health? He answered, he must do something for a living. But thee knows, said the stranger, thee cannot make a living by that: for if thee works one day, thee has often to lay by, two. He replied, if I can make but half a living, it is something: half a loaf is better than no bread. But what shall I do? The stranger then told him he could put him in a way to get a living by an honest calling; and proceeded to instruct him in the process of raising broom-corn, how to cultivate it, when to bend the top or whisk, how to gather it, dry it, and comb off the seeds. Next how to size it for brooms, and then to get horns from the tanners, boil them and saw them off for necks to the brooms, through which to drive the handles; and, in short, the whole process of making whisk brooms, suitable for Philadelphia market; where, he said, the women would gather about him, and buy his brooms to sweep their carpets; and that thereby he could make a good living, and something to spare. As he listened to this proposal, he had no doubt that the said stranger was one of the good company; and that the instruction he received from him, was a merciful display of divine condescension to his deeply tried mind; confirming the scripture testimony, that god-

liness is profitable to all things, having the promise of this life, and of that which is to come.

When he awoke, the singularity of his dream excited his attention, and considering it as a kind interposition of Providence on his behalf, he resolved to follow the directions thus communicated, and clearly impressed on his mind. He therefore procured seed, planted it, nursed and raised the broom-corn, prepared it as directed, and in due time was able to realize the substantial broom, suitable for sweeping floors, carpets, &c. Pleased with his success, he took a small load of them to Philadelphia, where he exhibited them in the market for sale. He waited some time for purchasers, without much success, when he noticed that an oysterman who was travelling the street with his wheelbarrow, and making proclamation of what he had to dispose of, had customers; a thought occurred, that he was standing there idle, because his pride would not suffer him to do likewise. As pride was an article he did not wish to retain in his composition, he immediately took a bundle of brooms on his shoulder, and as he walked the street, offering them for sale, he was met by Nicholas Waln, who accosted him with his usual pleasantry, though with marks of surprise at his appearance in that attitude. He told him it would never do for James Simpson to be peddling brooms about the street; and that it was a calling too low for a preacher. James replied, that the occupation was honest, and the method he had adopted for the sale, appeared necessary. Nicholas finally purchased his brooms, but advised him to follow some other business. James could not agree to this, so he pursued the broom-making

occupation, in addition to his brush-making; and by these means, supported himself by the labour of his own hands.

When young in the ministry, his mind was impressed with a concern, to make a religious visit to some of the southern States; and feeling his own insufficiency for the service, he was very solicitous for a suitable companion; but not finding one, his mind sunk under considerable discouragement. In a monthly meeting, the subject came so fully before him, and with such clearness, that notwithstanding his want of a companion, he spread it before his friends, and obtained their full unity and sympathy with him therein, and the requisite certificate was furnished. After meeting, a worthy elder came to him, and told him, he was so fully united with him in his concern, that if he would wait a week or two till he could get ready, he was willing to accompany him. James accepted the offer with gladness. But when reclining on his pillow, the command in the secret of his soul was, go;—tarry not. Which was a close trial, and the more so, as he must leave a kind friend, who had offered to accompany him. He accordingly set out, taking meetings as they came in course, being fearful of appointing any, till he came into Maryland; where he met with Evan Thomas, an eminent minister, who appeared as if waiting for him, having been prepared for the journey some time. Evan had not known what he was detained for, but did not feel easy to set out, till James arrived; when the case appeared plain and satisfactory to both their minds; their concerns and certificates being identically to the same places. They accordingly travelled together in much unity; and James remarked,

that divine goodness had favoured him much beyond what his friends could possibly have done at home. They could have furnished him with a companion to assist, and bear up his hands; but he was now provided with a father, to go before, open his way, and appoint the meetings,—making his path easy.

Which circumstance induced him to believe, that it would be safe for monthly meetings, when they feel unity with a friend, and his religious concern, to trust him in the hands of his divine Master, if no suitable friend offered to accompany him from home. He who puts forth his own, and goes before them, will, as the eye is kept steadily to him, so open and prepare the way, that they can gratefully acknowledge, that they have lacked nothing.

In those youthful days, as to experience, he frequently felt a concern to go out and appoint or attend meetings, around his neighbourhood; which occupying much of his time, and being attended with some expense, his circumstances being low, and his health poor, it frequently produced much discouragement. He at length concluded he could not afford to spend so much time and money, in this way. He saw his friends around him that were rich, or in easy circumstances, who appeared to have little else to do than to stay at home, take care of their property, and labour diligently to accumulate more. He thought, that as divine goodness was not partial, he must be allowed a portion of the same indulgence. When in this state of mind, disposed rather to inquire, what shall this man do? than to attend to the call, follow me,—he felt a religious concern to go into New Jersey—what for, or what to do, was not

shown to him. He endeavoured to reason it away, concluding he could not go. Nevertheless, it remained with him for some days; and one evening, when reclined on his pillow, it came forcibly upon him: but still he would not yield. The cogitations continuing in his sleep, he thought that he was conversing with a man on the subject, who told him in reply to his pleading poverty, that he would never thrive, if he neglected his religious duty,—if he disobeyed his divine Master, in whose hands were his life, his breath, and all things. James told him there were some of his neighbours that could afford it; therefore they might go; for his part, he could not, and he would not. Upon his saying that, the person, with a grave countenance, said with much emphasis, “the sinners and wilfully disobedient shall be turned into hell.” And immediately the ground cleft from under him, and he sunk into an abyss, and saw the blue flames issue all around him. His torment was inexpressible; and he supposed it to be of everlasting duration. He had no relief but in weeping; and happy would he have been, could he have enjoyed even a ray of hope that his tears could have extinguished the flames. But that hope was denied him. As he believed the die was cast, and his state unalterably fixed, he could only sink into despair. After weeping awhile, the same hand that put him in, drew him out, and a voice said, “now go to Nineveh, and preach the word that I have commanded thee, lest a worse thing befall thee.”

He awoke, as he said, with these words sounding in his ears, and rising from his bed with fear and trembling, immediately prepared himself, and start-

ed. After travelling some time, he crossed the Delaware, and pursued the course which seemed to be pointed out before him. But he felt afraid to see any body he knew, lest they should ask where he was going; and he would be under the necessity of telling them that he did not know. Thus he went on till near evening; when he called at a friend's house, and with diffidence intended to ask for lodging, fearing he should be questioned where he was going. But the friend coming out, very pleasantly thus addressed him: "Well, James, I am very glad to see thee; thou hast come to attend our negro meeting?" Have you a negro meeting? said James. The friend replied, "we have appointed a meeting for the coloured people, and I expect a large number will attend; and I felt so uneasy that we had no body to preach to them, that I did not know what to do; now I am rejoiced that thou art come, and am satisfied that is thy errand." James said, it then appeared plain to him, that they were the Ninevites who knew not the right hand from the left. He attended the meeting next day, to his own humbling admiration, and returned home in peace, with a practical illustration of the text, "the blind shall be led by a way they have not known, and in paths they have not seen."

In the 2nd month, 1789, James Simpson brought a certificate from Buckingham to Horsham monthly meeting, having purchased at the Billet a lot of a few acres, with an old house thereon, which he pulled down, and built a new one. Here he pursued the business of making brooms and brushes,—carried on some coopering business, and kept earthen-ware, and a few other articles for sale. Hitherto he had led a

single life; but now being in a better way of business, and his friends encouraging the movement, he entered into marriage connexion with Martha Shoemaker, a widow. This was in the 10th month, 1790.

Attending closely to his temporal concerns, his little property increased; but he was careful not to neglect his religious duties. He was diligent in the attendance of religious meetings, when in health; except in very cold weather—which he supposed his delicate frame was not well able to bear. In the warmer part of the season, he generally travelled much; sometimes long journeys; and frequently appointed meetings among other societies, and with those that seldom attended any meeting. Among all classes his way was remarkably opened; his meetings being large, wherever appointed. His ministry was sound, being in the demonstration of the spirit, and with power;—in the exercise of which, he took no man for a pattern; being as plain in that as in his dress and deportment. When he was constrained to rise in weakness, his language was not different from that of conversation, much broken, and sometimes almost unconnected, with no striving after oratory. But as the life arose, he arose with it to a sublimity of language,—a beautiful flow of utterance,—a powerful eloquence, that was equalled by few; being-attended with a remarkable solemnity, so that the meeting generally appeared to be baptized together. Some of other societies frequently attended the meeting at Horsham, in order to hear him; and they have been heard to express, that if they could only see him, though he did not speak a word, they were satisfied—such was the love they had for him.

In the spring, 1791, Peter Yarnall removed to the Billet, or Hatborough, and became a member of Horsham meeting. In the summer following, he obtained liberty to appoint some meetings with those not of our religious society, within the limits of Horsham and Byberry meetings. In this service he was joined by James Simpson, on divers occasions. The meetings were large, and their testimonies powerful, impressive, and satisfactory. In the 1st month, 1793, James Simpson, Peter Yarnall, Samuel Gummere, and several other friends, performed a family visit to the members of Horsham monthly meeting, to general satisfaction.

After some years residence in the Billet, he disposed of his lot and other property he had acquired there, and purchased a farm of about one hundred acres, in Warminster, within the verge of Horsham meeting. Having his place farmed to the shares, and possessing a competency, he devoted his time principally to the service of the ministry. He twice visited the New England States; several times the States of New York and New Jersey, and many parts of Pennsylvania. In which visits, his concern extended to all classes of the inhabitants, and he frequently appointed meetings in remote places. His way appears to have been remarkably opened; and it was thought, that his diligence in the exercise of his powerful ministry, had an effect to open the way for many of our ministers to preach the gospel among all societies and classes of people;—the ancient prejudices being much broken down before him. He had a prospect that a highway was opening, to preach the gospel to all nations; and he expressed a concern that ministers might be careful to keep to their re-

spective gifts, which he saw were diverse;—some being qualified to preach acceptably to the household of faith, as professed by us; but, when going into large mixed assemblies, not having the qualification to divide the word aright, by clearly explaining the doctrines of christianity, they have brought themselves into difficulty, and the hearers have not been satisfied;—and this had a tendency to close the way, that was mercifully opened. He considered it an important duty of monthly meetings, to know the gifts of their ministers; and to be particularly careful not to recommend a minister to Friends and others, who was only commissioned to go to the lost sheep of our particular society: for that strangers receive them on the credit of the monthly meeting, and open their way accordingly.

In the year 1805, Robert Sutcliff, an Englishman, travelling in this country, remarks, among his notes on attending the Yearly Meeting in the 4th month, “I drank tea, and spent a pleasant evening at W. A.’s, (supposed, William Ashby’s) in company with J. S. (James Simpson) a worthy minister, and a broom-maker;—a humble occupation, like that of the apostles of old.”

Again, 6th month 14th, 1806, Sutcliff says, he “attended a meeting at Merion, of which public notice had been given, on account of James Simpson, a minister, who intended being there. In consequence, the house was well filled, chiefly by persons of other persuasions; amongst them were one senator, four judges, and four magistrates, who all behaved in a becoming manner.

This friend is far advanced in years, and much esteemed by Friends in Philadelphia; yet he follows

the occupation of a broom-maker, and frequently comes down to that city, in a handsome little carriage, loaded with his manufacture. . Although a broom-maker may be accounted a mean occupation, with some men, yet few pastors stand higher in the estimation of their flock, than he does."

"6th month 28th. This evening I was in company with James Simpson, he still continuing his religious visits in this neighbourhood. I have already mentioned this Friend with respect, but to describe him completely would be a difficult task; as it may be truly said that in person and dress, as well as in the manner and subjects of his ministry, he is truly an original. In his external appearance, he is thin, and upwards of six feet high; his visage is very long, and his face of Indian complexion, with small, quick eyes corresponding; and to appearance, he may be about eighty years of age. In the gallery, he commonly wears a dark-coloured, cotton cap, fitting closely to his head; and over his shoulders a long dark-coloured cloak. Notwithstanding his singular appearance, he is not less remarkable in his manner, when exercised in the gallery. He uses considerable action and gesticulation, and his sentiments in general, are almost a continual exposition of the Mosaic law, with references to the counterpart in the gospel dispensation; which he explains in a way that I never heard equalled, and with a volubility of expression and quickness of recollection, that are astonishing to a stranger."

A friend who was intimately acquainted with James Simpson, in reference to the foregoing notices of Sutcliff, says—"I think the portrait of his person not very good. I doubt his being more than six

feet high. I did not think him very thin,—nor his visage pale, or long, or of a reddish yellow;—and his clothing was generally drab-coloured.”

He frequently made use of parables, and similes;—quoting the expressions of Paul, that “the invisible things of God, from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and godhead, so that men are left without excuse.” Thus he drew instruction from the most common occurrences: as, for instance; at one time he mentioned the adjoining fields of different farms, which he had observed; the one bearing an excellent crop,—the other having little except briars, and poverty-grass. Yet, he remarked, that both had equally enjoyed the blessings of heaven,—both had equally received the warming rays of the sun,—the rain and dew had equally descended on both: yet the one yielded seed to the sower, and bread to the eater, while the other yielded nothing that was valuable, but much that was pernicious. Which he applied to the spiritual states of mankind; quoting the passage, “I have planted thee a noble vine, wholly and a right seed;” and illustrating that all having received this unspeakable gift,—all having been visited with the light and warmth of the Sun of righteousness, and refreshed with the gospel showers;—those who yielded obedience to the divine visitations, were like the fields that brought forth fruit “meet for those by whom it was dressed; but those that brought forth briars and thorns, were nigh unto cursing, and whose end was to be burned.”

He was often concerned on account of the departure from primitive plainness, of many among

us, especially the young people; in addressing whom he sometimes quoted from Isaiah v. the simile of the vineyard. "Now will I sing to my well-beloved, a song of my beloved, touching his vineyard. My well-beloved hath a vineyard in a very fruitful hill; and he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: And he looked that it should bring forth grapes, and it brought forth wild grapes. And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? And now, go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down." Which he applied to our society, that had been gathered through much suffering, and planted "in a very fruitful hill;"—high, and exalted in profession;—"fenced"—enclosed by righteous testimonies, and a christian discipline; "the stones"—the hard and persecuting spirits or nature, "gathered out" of it;—designed, like Israel of old, to "dwell alone, and not to be reckoned among the nations;" and "planted with the choicest vine,"—the divine and heavenly gift of the holy Spirit; and "a tower built in the midst;"—the name of the Lord, which is his power, being as a strong tower of safety; and the ministry being from that divine source, and not from the learning and wisdom of man.

Under this view, he would emphatically appeal to the audience,—“What could have been done more for us, that has not been done? Wherefore then was there such a scattering?—and such a disposition to mix with the nations?—and such an appearance of wild grapes?” He declared, that when those who had been educated agreeably to the simplicity of our profession, manifested a disposition to follow the fashions of the world, it showed there was in them a desire to break over the hedge, and to mingle with those that are not under the government of the Divine principle;—and when they indulged in these liberties and deviations, there was a continual bringing forth of “wild grapes.” He also remarked, that the dress has very much a tendency to open the way into company. And when the external appearance, and index of the countenance proclaim, that they do not belong to the Society of Friends, or are not governed by its circumscribing principle, the hedge that was furnished by heavenly goodness, is taken away, and the garden of the mind is eaten up by the spirit of the world, that is at enmity with Christ. The wall of defence is also broken down, and it is trodden under foot of the Gentile spirit. For he that is ashamed to acknowledge the divine Light and Guide within, of him will Christ be ashamed when he comes in his glory, with his holy angels; and these will then miss the visitations of his heavenly love. He would therefore press with great earnestness, on the young people, to make a right choice, now in their youthful days;—and come forth nobly, as some formerly, who, when queried with, whether they were for the king, or for his

enemies, replied, "thine are we, David, and on thy side, thou son of Jesse. Peace—peace be to thee, and peace be to thy helpers."

He believed the language formerly addressed to Israel, strictly applicable to our society: "You, above all the families of the earth have I known." And he was very solicitous that the latter part of the text might not also be applicable,—“therefore you will I punish.”

In one of the visits of James Simpson and Martha his wife, in New England, it is stated, that as they were riding along the road in their one-horse carriage, their guide being some distance before, they came to some men who were at work, mending the roads. James stopped, and looking among them for the supervisor, or road-master, he inquired of him, whether his men would like to hear some preaching. The supervisor not being immediately prepared with an answer, James told him he had something to say to them, and if he would call them up near his wagon, it would hinder them but a short time. So they all appeared willing to hear preaching, and James immediately began to address them in a very feeling manner. While thus engaged, the guide, who rode on before, missing them, came back, and found James preaching pathetically to the road-menders. As soon as he had finished, they went to their work, and he pursued his journey. A practical proof of a dedicated mind—instant in season, and obedient to Divine impressions!

The following circumstance was related by James Simpson, after his return from a religious visit to some of the Eastern States. It occurred whilst he was travelling in Rhode Island.

"I met with a young doctor, said he, whom I took to be a deist. I asked him if he was not a deist? and he frankly acknowledged he was. I then remarked to him, that I supposed it was of no use to talk with him about the Scriptures; for he did not believe them. His answer was, "no, sir, I do not." Well, replied I, as it is reason thou buildest upon,—render me a reason for thy disbelief. That, he thought, he could readily do, "for," said he, "there are so many foolish, nonsensical passages in them, that it is beneath a man of good understanding to believe them." I then requested him to single out one of these foolish passages; and the one he fixed upon was, the woman being cured of a grievous disease, by touching the hem of our Saviour's garment; which he considered foolish nonsense, and that it was beneath a man of good understanding to believe such tales.

I then told him, that I supposed he was well acquainted with the power of electricity. Yes, he said, he was. Well; said I, supposing thou had never seen, or heard tell of it, and a stranger, as I am, should come from another country, and tell thee that he could fill thee so full of fire, that another touching thy garment, the fire would fly out of thee into him;—wouldst thou not think it a foolish tale, that was not worth thy notice? After some pause, he said he thought he should. I then remarked to him,—if a man can be filled so full of fire, that another touching his garment, the fire will go into him, (as this we know to be the case) why not admit the Saviour of the world to be so filled with heavenly virtue, that another touching his garment, virtue should go out of him into them.

At which, he sat a considerable time silent; and finding he was in a better state to hear *me*—I asked him this question; hast thou never been sitting in thy room, thinking little or nothing, (not nothing; because thoughts are never quite still,) and all at once, something alarms thee; perhaps it is a gun shot off out yonder; and so soon as that sound strikes thy ear, thy eye is turned to see, and when thy eye discovers it, thy nerves and members are at command to start up and go. Now, as thou art a physician, and pretends to understand the human frame, render me a reason (as it is reason thou buildest upon) of this intelligence from the ear to the eye, and so on to thy other faculties and members. His answer was,—“Oh! sir, that is out of my reach.”

Finding him now in a better state to hear, than to talk,—I went on from one thing to another, till I beat him as effectually out of his deism, I believe, as ever a man was beaten out of any thing. And I thought he loved me, as well as ever he loved any man, for he followed me a great many miles, and assisted me in appointing meetings, where there were no Friends.”

It is also stated, that on going into a town where no Friends resided, James Simpson inquired at an inn, whether it was likely he could have a meeting in that town. He was introduced to a young man, a physician, who undertook to procure a house, and spread the necessary invitation. After performing this service, he returned to their company, when James, in a pleasant manner, asked him, whether he would be offended, if he was to tell him an impression which presented to his mind, on their first meeting with him. The doctor assured him, he

would not. James then informed him, that he should be sorry to hurt his feelings, being sensible of the kindness he had showed to them, who were entire strangers. "But," says he, "when I first met thee, my impression was that thou art a wise and learned man, and an observer of mankind: and from thy observations, thou hast been induced to believe, that the disorderly affairs of this world, are not governed by a Being of infinite wisdom and perfection—that man proclaims in all his ways, that he is a creature of chance, and that he is governed of his own volitions,—that he passes a few fleeting years, living as he lists—that he dies, and there is an end of him." The doctor replied, "Indeed, sir, you are not far wrong. I have observed that the priest preaches for money;—the lawyer pleads for money;—and the doctor visits the afflicted for money—every one for his gain from his quarter: and, withhold the gain, those efforts that appear founded in philanthropy, would cease." To which James replied, "when I was a young man as thou art, I came to the same conclusion, from the same cause. When under that impression, a butterfly, the most beautiful I ever saw, arose and stood in the air before me, and seemed to address this language to my soul:—'a few weeks ago, I was a filthy worm; the delicate eye would have loathed to look upon me;—I crawled upon the earth, and lived on the herbage, as other insects did: but a torpor came over me, and I was wound up in total silence, and laid in the tomb. But by a power to me then unknown, I have burst the bonds of the sepulchre;—and can now ride on the wings of the wind, and set at defiance the horse and his rider. He has clothed me

with beauty, and made my path in the light, glorious. Canst thou therefore doubt the power of Him that has loosed my bonds, but that he can also give thee a glorious resurrection?" James then proceeded to inform the doctor, that it was in love to his soul, that this intimation of the state of his mind had been afforded; and that he now felt himself commissioned to preach to him the everlasting gospel; in the communication of which, he continued to a considerable length.

This was one of many instances, in which he was particularly led to address an individual, in accordance with his gift of discernment. He informed a friend, that he seldom found it his place to request silence in families, where his lot was cast. When numbers of young people and others were around him, he generally entertained them with pleasant conversation, on various topics. And when he felt an opening to communicate religious instruction, he was careful to keep his mind steady to his gift, but generally introduced it in conversation;—saying, that giving them liberty to ask questions, or return answers, had a tendency to open his way, while their minds were kept free from all restraint, and he was enabled to raise their attention from earthly things to heavenly, step by step, agreeable to the vision of the ladder, which he frequently quoted;—stating that when the patriarch Jacob had left his father's house, and come to a place where he was a stranger, "he tarried all night, because the sun was set—and he took the stones of that place, and put them for his pillow, and lay down to sleep; and he dreamed, and behold, a ladder set upon the earth, and the top of it reached to heaven; and behold the

angels of God ascending and descending on it;—and behold the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac. The land whereon thou liest, to thee will I give it, and to thy seed.” Thus he would endeavour to raise the views from earthly things, one step towards the Great First Cause—then another; when the living aspirations, as angels or messengers, would ascend; and the divine blessings of conviction would descend to the mind; still raising it by gradations under divine visitation, until it might be favoured with a sense of the Great First Cause, above and over all, and governing all. In this manner, he endeavoured to direct their attention; saying, that in all visible things, if rightly understood, the attentive reflecting mind would find its Centre—that under this divine visitation, when the language is conveyed, I am the God of thy fathers; and the land of conviction and gospel light, on which thou now liest, to thee will I give it;—and that which the patriarch appeared sensible, was no other than “the house of God, and the gate of heaven,” bore a spiritual application to the visitations of the Holy Spirit, in a state of deep humility. Thus in private conversation, as well as in public declarations, in illustrating metaphors, and parables of common and familiar subjects, he had a peculiar talent to “blend instruction with delight,”—to amuse, as well as instruct and edify, his hearers.

He was concerned on account of the great abundance of new publications, and the variety of books. He believed that the reading of novels, and light sentimental productions, had a tendency to scatter the mind from the solid foundation of Truth. When

people would say, there might be some good obtained from them, he remarked, we might also suppose the bee could extract honey from carrion—it being observable that some of these insects sometimes hover about a dead carcass—and doubtless they obtain something: but it was not to them, as the clover field. From which he inferred, that were we as ingenious as the bee, to separate the pure nectar, without filth or corruption, we might possibly obtain something from such reading. But he thought this was not generally the case, and that it was much safer for us to seek the clover fields; to which he compared the scriptures of truth, to the perusal of which, he was frequently concerned to direct others, particularly the youth; and also, the writings of our early Friends. This he considered a subject of much importance to the youthful mind; as there is a great avidity to acquire knowledge, and to retain in memory what is thus impressed by reading. If therefore the memory is filled with trivial subjects, it becomes like the inn of old, full of other guests, so that there is no room for the heavenly birth of Divine Life; which is accordingly shut out, so that the minds of such are often occupied and pleased with trifles, and their judgment apt to be unsubstantial.

He sometimes informed us, that when in his youthful career of vanity, he frequently at the close of day, when his mind was covered with seriousness, saw the hand writing on the wall, over against the candlestick (the light) was "Tekel—thou art weighed in the balance, and found wanting." And which, he said, he never found more awfully emphatic, than when he had made merry over the

vessels of the Lord's house. And having, in a peculiar manner, felt the terrors of the Lord for this sin, he was concerned to caution the youth to beware thereof; and to remember, that however unlearned or awkward the ministry might appear—however broken or unconnected the language, if under the right exercise, the minister was a vessel of the Lord's house. And, although their light spirits might not be reached thereby, he entreated them, in much tenderness, to beware of the awful sin of Belshazzar, lest the same sentence should be passed on them. "God hath numbered thy kingdom of vanity, and finished it"—or, thy kingdom is divided from the Divine principle, and given to the Medes and Persians,—the powers of this world. Wishing them also to remember, that although they might, for a season, soar above the divine Witness; yet that the day of trial would come, when they might wish to return to the father's house: It was therefore important that the way should not be closed by wilful transgressions—as that of sinning against the light was always very dangerous.

When in company with his friends, he would sometimes introduce an instructive subject by an anecdote. At one time, he mentioned that of a gentleman riding on the banks of the Schuylkill; who, seeing a man that had gone in to bathe, and having got beyond his depth, was drowning—ordered his driver, a coloured man, who was a great swimmer, to go in and save him. Jack immediately stripped, and swam to him; but kept a short distance from him. The gentleman seeing the man struggling violently, called earnestly to Jack to take hold of him, or he would sink. Jack replied,

"he too strong yet, master; let him drown a little longer, and then I bring him out." Accordingly, as the man was sinking, he took him by the hair, and brought him to shore. Which James moralized upon, in the application of our discipline;—stating, that when members by transgression got into difficulty, they sometimes struggled hard to justify themselves, or palliate their conduct, so that it appeared almost dangerous to approach them. In which case, he thought the sagacity of Jack, a good example. Get near to them—keep the eye on them—knowing that sinking will succeed struggling; and when the struggle weakens, and sinking begins, then is the point of time, gently to take hold of them, and assist them out of their difficulty.

When in Philadelphia, James Simpson usually made his home at William Ashby's, in Arch street. During the week of the Yearly Meeting, an intimate friend stepped in to see him at his lodgings. He found James in his room alone, sitting in a posture of deep thoughtfulness, with his head reclined toward his knees. On the friend's entering, James raised his head, and thus addressed him: "Well Isaac; I have just had a visit from a stranger, whom I saw, in the clouds of heaven, fifteen years ago." As this address occasioned some apparent embarrassment, James proceeded to explain it after this manner: "I have this morning had a visit from a foreigner, just landed from Europe, and as soon as he entered the room, I thus accosted him:—fifteen years ago, I saw thee in the clouds of heaven. Although he was an entire stranger, his visage and appearance were as familiar to me, as thine; and I recognized in him, one of three persons whom I saw in a dream

or vision, fifteen years ago. The circumstances of which were these; I thought I was standing on a large plain, and looking upwards, I saw a brightness in the firmament, somewhat like the milky way, extending from the north toward the south. As I fixed my eye steadily upon it, I beheld that in it was an innumerable multitude of human beings, who appeared to be all moving regularly forward, from the north toward the south. My curiosity was excited, and an inquiry raised, what all this meant? When one that talked with me, informed me, 'that this great company, moving toward the south, had long been bound in icy fetters, in the cold regions of the north; but that of latter time, through the commotion and convulsion of the elements, they had felt the warming rays of the sun, which had loosened their shackles; and now, being so far set at liberty, and hearing of and feeling some of the comforts of light and warmth, which these enjoyed who lived nearer the source, they had set out to travel toward the south, in order to meet with, and partake of the fulness thereof.' As they continued to march regularly forward, at length there were three of them, who passed so near me, that I had a distinct view of their persons, countenance, and dress. And this foreigner, who has this morning called to see me, was one of those. Another of them, I saw, a few years ago—which happened in this manner. A friend and I were walking the street, in this city; when, coming opposite a house, he stopped, and asked me to step in with him, and see a stranger, a foreigner, just landed, who was under considerable exercise of mind. We did so; and the moment I saw him, I recognised in him the

countenance and appearance of one of those very three men, who passed by me in the vision of the clouds of heaven."

The interview just had with the stranger, and the circumstances associated with a recurrence to his dream or vision, had evidently made a solemn impression on James's mind; under which, his views appeared to be renewedly opened, and in the animating prospect, he said, "The commotions and overturnings among the nations of Europe, appear to be producing the effect to loosen the shackles of prejudice and superstition, under which the northern nations have long been bound, as in icy fetters; and it is my belief, that the prophecy is fulfilling, "I will turn and overturn till He comes whose right it is to reign, and I will give it him;"—that the commotions in Europe are loosening the bands of priestcraft,—removing the shackles of superstition, and dispersing the clouds of popish darkness,—and opening the way for the Prince of Peace to establish his kingdom, in those hitherto dark corners of the earth;—and that,

When tired of life's tumultuous jars,
Politie broils and bloody wars,

they will return, and build up the religion of Jesus Christ, the prince of peace; until the hand of oppression shall cease, and nation shall not lift up sword against nation, neither shall the people learn war any more."

It is worthy of notice, that before James Simpson's death, he said he had also seen the *third* person, who passed near him, in the vision of the clouds of heaven.

A particular friend calling one evening, to see him, at his own house, found him sitting in his

chamber with his wife, apparently under some trouble; which he informed, was occasioned by some unfriendly and unjust reflections and censures that had been cast upon him. He opened the subject fully to the friend, and then requested him to say nothing about it to any person; quoting an observation he had heard, "that the best way to kill the devil, is to starve him to death. If we hang him, he is so light, that he will tread the air. If we attempt to drown him, he will pop up like a cork, and remain in sight; but withhold all nourishment from him, and he will grow weaker and weaker, till at last he will die without a struggle." He was satisfied it was a malicious attempt to wound him. "Now," said he, "if I was to hang him, or raise him up to public view, that malignant spirit is too light to die by the ignominy—was I to attempt to drown him, even sink him by a weight of evidence, so light is that spirit, that it would again pop up in view. But if I can possess myself in patience, so that it may not appear to hurt me,—if I make no complaint—if I make no noise about it,—and if he cannot find that it has ever touched me, there will be no food for it to live upon. It must of course wax weaker, till it will die without a struggle." Which appeared to be verified; for the friend never heard him, or any other, mention the subject afterwards.

At another time, when called on by the same person, a short time before leaving Hersham, he stated, that he apprehended his time was drawing to a close, and that he had thought of leaving some notes of particular visitations, and divine openings, which he had experienced in his youthful days; saying, he believed his path in some respects had

been singular; and although he would wish that every preacher who followed him, in the society, might take his degrees where he took his, even on the back side of the desert, where the spirit of the Lord moved Samson in the camp of Dan;—yet it might afford some degree of encouragement to poor bewildered travellers, Zion-ward, if they could see the footsteps of some other, in that dreary waste; and know that he had got through—even into the enlargement of gospel light. He mentioned many of the subjects which are herein noted, and proposed that his visiter, at some future time, should commit them to writing, which he was willing to do, and desirous they should be in his own language. But time passed on. James removed to Frankford, and it was not done, though still kept in view, by the friend. An instance of the danger of delays!

The summer previous to his death, he performed several visits around in the neighbourhood, and appointed a meeting at the poor-house in Bucks county. When the messenger set out to procure said meeting to be convened, James appeared anxious to have it at that time; saying, he believed it would be his last opportunity, that his religious prospects appeared to be closing on every side.

A few months before his decease, the following brief communication, was delivered by him, near the close of the meeting held at Frankford.

“What I now am going to relate is but a simple story, and it is probable some of you may have heard me tell it before; but it has taken such possession of my mind, that I thought I would just drop it for your consideration. When I was a young man, there lived in our neighbourhood a Presbyterian, who was universally reported to be a very

liberal man, and uncommonly upright in his dealings. When he had any of the produce of his farm to dispose of, he made it an invariable rule to give good measure, over good, rather more than could be required of him. One of his friends observing him frequently doing so, questioned him why he did it—told him he gave too much, and said it could not be to his own advantage. Now, my friends, mark the answer of this Presbyterian. “God Almighty has permitted me but one journey through the world, and when gone, I cannot return to rectify mistakes.” Think of this, friends;—but one journey through the world! The hours that are past, are gone forever, and the actions in those hours can never be recalled! I do not throw it out as a charge, nor mean to imply that any of you are dishonest, but the words of this good Presbyterian have often impressed my mind, and I think, in an instructive manner. But one journey!—we are allowed but one journey through the world; therefore, let none of us say, “My tongue is my own, I’ll talk what I please,—my time is my own, I’ll go where I please; I can go to meetings, or, if the world calls me, I’ll stay at home—its all my own.” Now this won’t do, friends. It is as impossible for us to live as we list, and then come here to worship, as it is for a lamp to burn without oil. It is utterly impossible. Now friends, I just drop it before we part, for your consideration. Let each one try himself, and see how it is with his own soul.”

Through the course of the succeeding winter, he was frequently indisposed with a complaint in his stomach, which had attended him, at times, for some years,—appearing like a cramp;—though he

kept about, and frequently attended their meeting at Frankford. During which season, he was often low in his mind; frequently saying, "John doubted in prison"—that his prospects appeared closed on every side—and he appeared desirous, if his day's work was done, that he might be gathered to his everlasting rest, and not be continued, a burden to himself, his family, and his friends;—and he often expressed himself to this import.

The day previous to his decease, he with his saw, cut down a small tree in his yard; which action brought back his pain—so that he suffered much through the night, though not so as to require any attendance, by way of sitting up. The ensuing, being the morning of their week-day meeting, he told his wife, he would rather, if she was easy, that she should stay with him, and not go to meeting that morning;—that although he now felt better, he might be worse soon, and wished not to be alone. She informed him, she did not wish to leave him. After the close of the meeting, a neighbouring friend called to see what was the matter, that neither James nor his wife was there. He found him lying on the bed, with his clothes on. James said, he had been very poorly, during the time of the meeting, but then felt easier. The friend went home; but was almost immediately sent for back. On his return, he found him still lying on the bed; and he appeared to be composed, but said to him, "I believe I am going to leave you." A few minutes after, on his wife's coming in, he said, "my dear, I am going to leave you." His pulse being sunk, it then appeared probable to his friends, that the time was at hand. He appeared in supplication, that if his day's work

was done, his bands might be loosed, and he received into rest;—and not continued to be a burden to his friends. Shortly after, he requested to be turned in bed, on which he said, “It is done—It is done.”—After which, he breathed a few times, and quietly departed in a calm composure, with which his countenance was marked, even after the immortal spirit had left its earthly tenement.

In a conversation some years previous, on the solemn subject of death, James Simpson said, he wished to go out of the world, like a flash of lightning; apprehending his nature was unable to bear the prospect of death in its usual manner of approaching, with the fortitude of a Christian. This appears much in accordance with his last vocal petition. In the time of his usual health, when the subject was mentioned, or when any immediate danger appeared, James always manifested much fear of death,—until his last illness: then, all fear entirely vanished, and he closed with perfect calmness and composure.

His decease was on the 9th of the 4th month, 1811; leaving a solemn impression on the minds of his friends and acquaintance, that a prophet, and a great man was removed. Agreeable to which, a testimony was delivered at his funeral, embracing the view, that at the death of Samuel the prophet, all Israel mourned, from Dan to Beersheba. His age was about sixty-eight years.

While we consider the preceding Memoirs of the life of James Simpson, as only a brief sketch of his character as a man, and an eminent minister of the gospel, we are induced to believe that many other interesting and instructive Recollections and Anecdotes might be committed to writing, from the memories of such as were well acquainted with the excellencies of his mind. That there were ec-

centricities and some singularities in his character is admitted, yet through and over all these, the purity and originality of his mind was often displayed in a remarkable manner; evincing, with clear demonstration, that the cause of Truth and righteousness, was dear to his heart. The instructive application of his parables, similes, and metaphors, drawn from common occurrences, from natural things, and familiar objects, was peculiarly impressive. It is thought many of these original comparisons, might yet be prevented from passing into oblivion, if now committed to writing, for the benefit of the present and succeeding generations.

The object of this Note is to encourage the gathering up of such other fragments concerning James Simpson, as may be interesting or useful to survivors.



A BRIEF MEMORIAL

*Of the monthly meeting of New York, concerning
Ann Byrd; with some extracts from her me-
morandums.*

In our present memorial, we have not to record the account of one, who had attained to advanced age; but we have to advert to a character, perhaps not less animating, that of one, who, though comparatively young in years, was rich in faith, and who was mercifully enabled to lead, in a good degree, "an unspotted life."

Ann Byrd was the daughter of Joseph and Elizabeth Byrd, of New York, and was born on the 3rd of the 11th month, 1798. Her parents were engaged to imbue her mind with the love of piety, and they had the satisfaction of finding, that their solicitude was abundantly rewarded by her own clear perception of the superior importance of religious engagements.

From her childhood, she manifested a lively and tender sensibility; and although, as she grew in

years, she made considerable advancement in literary and scientific pursuits, yet she early evinced, that her affections were chiefly placed on things of an eternal nature, and that her principal concern was to gain the favour of Him, with whom are "all the treasures of wisdom and knowledge."

In her retired moments, it appears that, from her earliest youth, she was almost in the daily practice of recording her religious exercises and impressions. The following are extracts from her memorandums; and we think they will be deemed instructive evidences of the pure and pious frame of her mind. The first extract, which we have selected, was written about the seventeenth year of her age.

"3rd month 2nd, 1816. O holy Father, may I, with humble gratitude and reverent awe, acknowledge thy infinite goodness towards me, during the short period of my existence. Thou permitted me early to see the happiness thy dedicated children enjoy; and when the gilded allurements of this world were presented to me, thou wast pleased, in condescending mercy, to stain them in my view; and I was proved by temptations more singularly trying, when my situation seemed as in a deserted wilderness; and from my comfortless mental habitation, I was led to query, where shall I find consolation? Yet even here, thy goodness upheld me, and bade my wandering feet stand still, that I might know thee to be my God. And Oh! this day thou hast permitted me to see the purifying nature of those trials; to taste the delights of thy banquetting house, and to say, O Lord, it is enough.

May I rejoice evermore in all the turnings of thy holy hand upon me; pray without ceasing for thy

direction, in the various vicissitudes of life; and in all thy dispensations, continually give thanks.

7th month 29th, 1817. Suffer me once more, O holy Father, to offer my all to thee. Thou hast graciously been pleased, at times, to direct my youthful heart, and hast declared thyself still to be found by those that seek thee. Grant, O dearest Lord, among the multitude of thy blessings, a knowledge of myself. Enlighten my understanding, that I may see my imperfections and infirmities, as beheld by thee; and grant, if it please thee, strength to correct them.

Is it not thy presence that now surrounds me? What is this ecstatic feeling, but heaven itself? Whence proceeds this angelic anthem, that echoes within me, "Glory to God in the highest, peace on earth, and good will to men." Be still, all ye powers from without, and interrupt not this holy serenity.

3rd month 12th, 1818. O bountiful Father, daily am I a partaker of thy goodness. Let me not be unmindful of the obligations I am under for thy manifold mercies; but may I endeavour, by acting conformably to thy will, to shew forth thy praise. May humility and industry attend me. Suffer not, O holy Father, any thing in me that displeaseth thee, to pass unpunished; and in the hour of temptation, be thou my protector. Enable me, by thy holy spirit, to persuade some of my younger friends, who have strayed far from thy enclosures, to return, as the prodigal, unto thee. There are many of that class, who in their hearts love thee; but not being firm enough to resist the torrent of temptation that is bearing upon them, openly, in their conduct,

deny thy name. To these, O holy Father, let me be an instrument of use. Enable me to assure them of the beauty there is in holiness; and of the permanent felicity attendant on piety. May they be convinced, that one hour in thy presence is better than a thousand elsewhere. And Oh! dearest Lord, be thou my counsellor and director. I have enlisted in thy warfare; invest me with the armour of righteousness; and enable me to destroy my spiritual enemies. Let me not act in my own will, or according to my own inclination; but when thy commands are given, may thy servant be in readiness to obey them.

8th month 14th, 1822. O dearest Father, the time that is passed in waiting upon thee, is by far the most delightful of my life. I long for the moments to arrive, when earthly cares allow me to enter my closet, my retired apartment, where I may hold communion with thee.

Thou knowest that I desire to serve thee above all. Thou knowest, O dearest Father, that I desire to hold nothing so dear, but at thy call, I may part with it.

10th month 7th. O dearest Father, the world cannot satisfy the desires of my immortal spirit. I have in measure partaken of its pleasures, and have found them vain; but there is an eternal substance, a soul-sustaining joy, which thou art pleased to grant unto thy children that seek thee with their whole heart. Assist me, if it please thee, in performing the solemn resolution I have made this morning; which is, never to pass a single day, that may yet be granted me in this land of probation, without waiting in silence for thy divine instruction.

12th month 15th. I thank thee, O dearest Father, for arresting my attention in the morning of my day, before my affections have become deeply entangled with the things of this life.

After the delightful intercourse my soul at seasons enjoys with thee, the most interesting conversation of the world is a burden to me; I am weary with hearing it."

Having herself experienced the delight of living under the Divine Law, she felt an earnest desire that others also should be brought under the same blessed influence; and, about the twenty-fifth year of her age, she was constrained to appear in public ministry. Her communications were short, but they were solemn and impressive; and the meekness and humility, which clothed her spirit in this important service, were acceptably evident to her friends.

We continue our extracts from her writings after this period.

"5th month 11th, 1824. Oh! that I may learn obedience, by the things that I suffer, and be made perfect through suffering. I fervently desire that thine eye, O Lord, may not pity, nor thine hand spare, until all in me that offends, is removed. I ask not a mitigation of suffering, for I have known its cleansing effect; and, among the multitude of thy mercies, have I numbered a quick perception of my own errors. Be pleased, O dearest Father, to show me these in their darkest hue, that I may see the sinfulness of sin in every shape, and under every transformation.

5th month 7th, 1825. I have this day revived a

little, after an illness of nearly a week, as severe, I think, as I almost ever experienced. But when my poor body seemed nearly exhausted, by the violence of the disorder, my mind was preserved in calmness; and if it had then been the divine will to release me, I know not that I had a wish to stay.

7th month 3rd. This evening, there seems a prospect of my health being restored a little longer. May I duly appreciate the blessing, and consider it as one lent; may my time be occupied, not in gratifying myself, in doing my own works, but may it be dedicated to my heavenly Father; and may I endeavour, at all times, and in all places, to serve him with the ability he may be pleased to afford. This is a covenant that I have repeatedly made; and may no desire after ease,—no shrinking from suffering,—ever prevent my endeavouring to fulfil it. In the hour of negligence or thoughtlessness, may the divine Spirit warn me; in the hour of forgetfulness, may it bring this covenant to my remembrance;—and in the hour of weakness, may it strengthen me; for it is all-sufficient, and omnipresent; it is God in the soul of man, revealing himself to us, as we are able to bear it.

1st month 19th, 1830. O dearest Father, thou knowest that I have desired not to shrink from what may be for the promotion of thy work. Wilt not thou continue to be with me, and in the way in which I can most acceptably do thy will, in the way of thy leading. I desire to give glory and honour to thee. I have experienced the happiness of thy government; in poverty, I have learned that thy favour is wealth; in adversity, I have proved that thy love is prosperity. Unto thee, O dearest

Father, I desire to surrender myself, and my concerns. I delight in the promotion of thy work; it is joy to me to do thy will. May this privilege be granted me; and in all things, may it be my endeavour to give glory to thee."

Her last illness commenced about the 1st of 8th month, 1830; and continued, with but little intermission, until the close of her life. Her sufferings, during the latter part of her sickness, were at times very great; but she bore them, not only with resignation, but with cheerfulness.

The following are a few extracts from the memorandums written by her, during her indisposition.

"9th month 26th, 1830. The times, O dearest Father, are in thy hands. Thou knowest when it is best to sever the thread of life,—when our work is finished, Oh! then to be admitted to the mansions of rest and peace,—to ascend unto God, the Father of spirits, is it not the summit of the Christian's hope?

"12th month, 28th. Precious are those moments, when the heart enjoys intercourse with its God,—holy communion with the Father of spirits, the God of consolation, from whom proceeds every blessing. Thine are we, O Lord; thee, thy servant desires to serve, in gratitude and integrity of heart.

1st month 19th, 1831. It is delightful to pour forth my heart to thee, O thou, who seest in secret, who hears the petitions, the aspirations of thy children. Thy servant, O Father, thou knowest, has not asked for an abundance of the treasures of this life; but I have desired wisdom, and ability to do

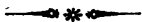
thy will, O Lord, and the guidance of thy Holy Spirit.

2nd month 15th. My grateful acknowledgments are rendered unto thee, O dearest Father, for the favour of contentment. Surely this also is thy gift. Oh! may I reverently bow before thee, under a grateful sense of thy manifold mercies. Thou, O Lord, seest the future; thou knowest what is best for us,—best for the promotion of thy work through us; and in whatever way thou seest meet that thy servant should be an example to others, may thy will be done.

3rd month 28th. Be it, O Father, according to thy word. This has been the aspiration of my heart this day. In sickness, or in health, may good be done,—the Lord be glorified. The pure in heart, the redeemed in spirit, are permitted to see thee, O Lord,—glorious in holiness, doing wonders. Thy ways are not as man's, neither are thy dispensations like unto the bread which perisheth,—the enjoyments of time; but in thee the righteous rejoice, and find safety. Thou art the refuge of thy people every where, a present helper in times of trial: And though thy devoted children may be beheld as smitten and afflicted, yet through their sufferings, shall there not be revealed important truths?"

Her illness gradually increased; but that humble confidence, and placid tranquillity, which had mercifully been her experience through life, continued in undiminished strength and sweetness until her death, which took place on the 9th of the 5th month, 1831, in the thirty-third year of her age.

Thus has been early taken away our beloved sister: but her example will remain with us, in precious remembrance. Her life was adorned with meekness and innocence; and we believe she was graciously permitted to enjoy the fulfilment of the animating appeal of the prophet; "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee."



Letter from Robert Butcher, steward to the duke of Bedford,—to Sophia Hume.

DEAR MADAM,—

Whether it was by curiosity or chance, which first brought me to attend, pretty frequently, your meetings, I cannot pretend to say; however, I have now frequented them three or four years: in which time, I have contracted a value and esteem for your Society. I cannot say there has been that striking conviction, in the secret of my own mind,—or rather, that strength or power of conviction, that would carry me through the many tribulations, which many of your histories (I believe very justly) inform, your predecessors went through, for the sake of their God, and their religion: yet, I think I have had the happiness of reaping some benefit from my attendance; and that, more than from the attendance of any other sect, denomination, or society of people, whatever, that has fallen within the verge of my notice; or that I have had the opportunity of seeing, hearing, or sitting down with. That is, the advantage I have acquired by it, is, I have got the *sense of true religion*; which,

I confess, I believe rests upon, and remains with the minds of your faithful sect, more than any other society whatever. And I have been so far convinced of the just foundation of your principles, and the rectitude of your religion, when compared with scripture and reason, that its basis seems to me, firmly and solidly grounded upon them, and entirely agreeable to that instructive text of St. John; "God is a Spirit; and must be worshipped in spirit and in truth." I say, these are the advantages I have gained; and I neither wish, nor expect, to go any further. In a word, I love and esteem you,—give you my frequent attendance, and believe you to be upon a right foundation, and have got a little sense of what the right foundation is.

As I have had time, and opportunity of reading the several apologies and writings, of the many different denominations, in this Island, curiosity at last led me to read those of yours. I have therefore read several of your journals and apologies; particularly the worthy Mr. Fox's, the amiable Mr. Penn's, and the incomparable, and ever admirable Mr. Barclay's Apology; which contains the very basis of all that can be said of religion; with books of less notice; among which, I assure you, madam, yours are not the least of my favourites. And I confess, I must conclude of your Friends' writings, as our great English poet, Mr. Pope, does of Homer's; of which, when he had compared him with all the celebrated poets that have appeared in the world, he has nearly this saying; that true poetical fire burns every where clearly, and every where irresistably in Homer, and in Homer only. Even so, though Truth may, as it were, appear in interrupted flashes amongst

some,—amongst others, continually grovelling underneath and loaded with lumber, from stupidity and nonsense;—yet, in your writings, and yours only, that pure, evangelical principle; even Truth itself, seems to be freed from lumber of every kind, and shines with uninterrupted, and continued lustre.

The same right foundation, or principle, leads me to have a little sense of your preachers, and preaching; and of the service derived from it, and intended by it. And truly, I cannot omit mentioning, that my soul has, by some of your preachers, been warmed within me, and led to see, with strong desires, the true paths of virtue, which lead to the realms of immortal bliss. Every worldly glory has been stained, as it were, within me; and my mind has, in those times, been inspired with a glorious and immortal ardour, which nothing on this side eternity would be capable of inspiring me with, or the uninspired be capable of communicating. Permit me, madam, to mention some, whose names are, I think, no doubt, immortalized in the ethereal regions, and written in the Lamb's book of life—namely; clear-reasoning and truly inspired Mr. Thompson,—solid and immortal Mr. Sharpless,—irresistably eloquent Mr. Fothergill,—heaven-born Miss Payton; with whom seems to be lodged the secrets of both worlds;—and many more of less notice amongst you. From all which, I am fully convinced of the following evident truths;—that all true preaching comes from inspiration, and ought to be delivered, as St. Paul says, “as the Spirit gives utterance;”—that, without inspiration, silence is infinitely preferable;—that all preachers ought to express themselves to the *hearing* and *understanding*

of the auditory,—or silence then is much preferable; for what can any one be edified, if they are not intelligibly informed, or rightly hear what is spoken? And further, I think that all God's flock and family upon earth constitute (if I may be allowed the comparison) a building; and are like polished, or dressed stones, every one intended for a place in that building, and are fit for no other than the intended place.

Now, madam, as I have given you a short history of my opinions, and the reasons of my embracing them,—I must beg leave to mention one thing further, concerning yourself; and that is, your preaching: which I naturally conclude is good sense, because your writings indisputably are. But whether it is or not, I think neither I, nor any one else (particularly in Grace-church street) can tell; for we are not hearing one fourth part of what you say. And therefore (pardon my boldness) I think your silence would be much preferable, and more satisfactory. Permit me to say, that I sincerely believe you to be an Israelite indeed, in whose heart there is no guile. But I think you never was a stone, intended for so eminent and visible a place in the building; and therefore cannot help thinking that when you appear in Grace-church street meeting, you are out of your place. Your services, madam, I doubt not, are many, in a private capacity, and may be equally so, in a small auditory, where you are capable of being heard;—not disputing what you say may be just, and to the purpose; though, from those hints or scraps, which I have been capable of hearing, there has appeared too much tautology, and has been too long and tedious.

Madam, excuse my boldness, and pardon me for troubling you with this letter; and assure yourself that it is the value I have for your Society, and the pain I am under for you, and your friends, when I hear your half-heard discourses, which makes me give you the trouble of perusing this.

Excuse imperfections; and if I have been too prolix, tautological, bold, or severe,—attribute it to the abundance of my heart, which wishes well to you, and all mankind.

I am, madam, a friend to religion, virtue, and good order.

ROBERT BUTCHER.



A FAREWELL TO RACHEL WILSON,

A minister of the Gospel amongst the people called Quakers. After having visited most, if not all, the widely extended colonies in North America, in the space of about one year, with such persevering constancy, and unwearied industry as is scarcely credible for a woman, she embarked on her return to her husband and family, residing at Kendal in England, in the beginning of the 11th month, 1769.

Happy the humble soul that lives to God,
 Refin'd from sensual dross, pursues the way,
 The only blessed way,—true pleasure's road—
 Leading thro' time's thick night, to endless day.

In humble hope, let honest hearts unite,
 That the great harvest's Lord may yet endow
 More faithful lab'ers, with immortal might,
 And willing minds the Master's work to do.

Rachel, the field is wide, the harvest great,

Noble the purpose of thy embassy:

Stupid the mind that does not feel the weight,

Of potent love which operates in thee.

Wean'd from the love of life and earthly things,

Obedient to the soul-redeeming power,

Borne o'er the deep on evangelic wings,

A welcome envoy to this western shore.

The straying mind descends from barren heights,

Soft melody vibrating in the ear,

And in the lowly verdant vale delights

The gospel music of thy voice to hear.

Thus the good Shepherd tunes his rural reed,

The stragglers of his flock are gather'd near;

Charm'd with his voice they in his presence feed,

Safe from the beast of prey, and void of fear.

Cloth'd with the love that makes the lily white,

Thy fervent labours, Wilson, have been bless'd,

Or this FAREWELL had never seen the light,

Nor thus a fellow worm had thee address'd.

And is thy task fulfill'd? Must thou depart?

Go, then;—and may angelic peace be thine:

Absence cannot erase thee from my heart,

For time to come, if time to come be mine.

Divinely fitted for a sacred use,

As such, 'tis sure no flattery to commend,

A vessel honor'd in thy master's house,

As such I but salute thee, as a friend.

Favor'd of God, Farewell! and to thy shore,

(Bless'd with celestial calm, tho' billows foam)

May gales propitious waft thee safely o'er,

Endeared Rachel, to thy native home.

JOHN DRINKER.

FRIENDS' MISCELLANY.

No. 6.]

NINTH MONTH, 1833,

[Vol. IV.]

SOME ACCOUNT

Of the religious people called "Nicholites."

This people commenced about the middle of the eighteenth century, and were mostly confined to the state of Maryland. Joseph Nichols, the person most conspicuous as an instrument, in the conviction and gathering of this society,—was a person of strong powers of mind, and a remarkable flow of spirits, but of a limited education. He followed the occupation of husbandry, in Kent County, in the state of Delaware.

His vivacity of character, and talent to afford amusement, made his company very much sought, by many of his cotemporaries, in his particular neighbourhood. On first-days, and at other times of leisure, it is reported that those thus collected would be entertained with anecdotes of his relation, with songs, and on some occasions they would indulge in dancing and other amusements for pastime.

At length, Joseph Nichols became seriously impressed with the necessity of more sobriety and thoughtfulness; and when his neighbours would meet, with a view to indulge in their former practices of mirth and jollity, Joseph would assume an air of more seriousness, and propose that they should endeavour to amuse themselves more rationally than they had done,—and that a portion of the Scriptures should be read: to which proposals, from the respect

they had previously contracted for him, they were willing to yield.

Thus, for some time, the scene gradually changed from one of mirth, jollity and pastime, to one of serious thoughtfulness;—until at length, Joseph felt his mind engaged to appear in public testimony among them. The first impressions having been produced by the operation of the *light within*, or the spirit of Truth, opening and convincing his understanding of what was evil and what was right for him; and by forsaking the one, and pursuing obediently the other, Joseph found that peace and happiness was the sure result. He therefore concluded that he saw with clearness his line of duty marked out for him; and that in the pursuit thereof, it would be necessary to pay but little heed to the customs, notions, and opinions of other men; but to be faithful only to the pointings and leadings of that director, which had, so far as he had yielded himself unreservedly thereto, always led him safely;—and whenever he had departed therefrom, conviction, remorse, and uneasiness had invariably followed.

A stand of this kind, founded on a firm conviction that it was the only safe and true course for him to pursue, very soon made him appear with great singularity, especially when contrasted with his former habits and manner of life. Add to this, the power and heart-searching tendency which appeared to accompany his ministry, as well as the repute in which he had formerly been held as an agreeable and entertaining companion, occasioned his meetings to be very largely attended; and many were so reached, that they embraced his views, and endeavoured af-

ter a conformity of their lives with the dictates of that principle which he inculcated, believing it would lead out of all error, and into all truth. Such was the power and authority of his ministry, and the convictions which were experienced under the influence accompanying it, that some persons of weak minds would cry out audibly, and even prostrate themselves in the meeting.

As he continued to hold religious meetings, a change in the habit and appearance of the neighbourhood soon became conspicuous. In illustrating the doctrine of self-denial, he inculcated a belief that all the passions and propensities of our nature, which, in their indulgence, would lead to any thing but good, will to our fellow men; and which would prompt to a manner of life that would not come up to the golden rule of doing to others as we would be done unto, should be subdued,—that every thing which had a tendency to exalt the creature;—or produce any thing that was at variance with the injunctions or nature of this principle which they had taken for their rule—must be regulated, and brought into subjection. This necessity of bearing the cross led in to great singularities, and in some cases, it is believed by some of the present age, some were led into things bordering on extravagancies.

As a consequence of obedience to this inward Director, the Nicholites had a firm and unwavering testimony against war, and against all manner of swearing,—holding their fellow men in bondage,—extravagance in dress, furniture, address, &c. &c.—and against an hireling ministry. In the faithful maintenance of these testimonies, particularly that

against war, they suffered not only a d restraint of their goods, but imprisonment also.

Among others who faithfully supported the testimony against war, was William Dawson; who went so far in obedience to what he believed to be right, as to refuse to accept or make use of the paper currency, that was issued, for the purpose of carrying on war. And although he suffered much censure from the politicians of the day, and was also reproached by some of his neighbours and customers for this singularity of conduct, yet he was enabled to maintain the ground of this testimony with dignity and consistency; and thus kept his hands from being defiled with blood, as he considered it. But notwithstanding all the censures and reproaches cast upon him, such was the confidence reposed in his honesty, sincerity and integrity, that in his trade or business of making carts and spinning wheels, his custom extended to a great distance.

William Dawson also suffered imprisonment for his testimony against hireling ministry; being confined in jail for some time at Cambridge, near thirty miles from his place of residence. His situation in prison becoming known, and the occasion of it, attracted great crowds of people, to whom he had opportunity of explaining his principles, and delivering his exhortations; insomuch that on account of his influence with the people, his persecutors thought best to set him at liberty.

On the subject of slavery, William Dawson and James Harris were the first to set an example of justice and righteousness toward the African race, held in bondage. They became so effectually con-

vinced of the iniquity of slave-holding, that they determined on setting their slaves free. Some of the public authorities endeavoured to discourage them, there being no provision in the laws of Delaware and Maryland, for such an act. They were therefore advised to try them with freedom only for a time; so that when they should see their folly (as it was then thought) they might take them back into their service. But these upright, conscientious men, being fully convinced of their duty, would not relinquish their object;—and way was made, so that they set all their slaves free. Their example was soon followed by others; and the testimony against holding their fellow creatures in slavery, became incorporated in their Rules of Discipline; so that even to hire a slave, was considered a disownable offence.

Individuals carried their zeal still further; among whom was James Horney, who refused to eat with slave-holders, or to partake of the produce raised, or procured by means of the labour of slaves.

The Nicholites not only abstained from profane language and common swearing, but had a testimony against oaths of all kinds. Nor could they acknowledge a hireling ministry in any shape, even though the laws required marriages to be consummated before them. They therefore applied to the Legislature of Maryland, and obtained an act of toleration for marrying among themselves, and for taking an affirmation instead of an oath. In this act, they were called and known by the name of "Nicholites, or New Quakers." But the appellation which they gave themselves was **FRIENDS**.

Thus by faithfully maintaining their principles, they were at length tolerated, and experienced on these accounts a state of comparative ease.

Joseph Nichols, who had been particularly instrumental in the gathering of this people, did not continue very long among them, but was removed by death; being a man who adorned the profession which he made, and evidenced his entire sincerity by a practice of all the christian virtues, and left an example and savour behind him, that was encouraging to survivors. Among the amiable and excellent qualities of his mind, Joseph Nichols was remarkable for his liberality and kindness to the poor; insomuch that it was reported of him, that he took off his own coat, and gave it to a poor slave, who attended meetings without one. Thus, literally fulfilling John's precept, "He that hath two coats, let him impart to him that hath none." This doctrine was also afterward recognized in the Discipline of the Society. It is further stated, that Joseph Nichols, having a grist-mill on his farm, divided the last toll-dish of grain with a poor man who came to his mill for bread.

It is reported, respecting some females who were convinced of his testimony, and who felt it right to dispense with the ornaments of their persons, that their husbands took umbrage thereat, and were determined not to submit to it; and when they found all their endeavours to prevail on their wives to abandon the new views they had contracted, were unsuccessful, they went to the meetings with a view to turn them into ridicule. But instead of effecting their design, they themselves became convinced, and continued the remainder of their lives in unity.

Those who had become convinced of the excellency of the principle, inculcated by the ministry of Joseph Nichols, although they could mourn over their loss in his death, yet did not despair, but began to consider of the propriety of establishing a regular society order, which was effected about the year 1780. Previously to and about this time, several other persons appeared in the ministry, and exercised their gifts to the edification and comfort of the members. Ground was purchased and held by trustees for the use of the Society, and three meeting houses were built for their use, in which they met for the purpose of performing divine worship on first-days, and also in the middle of the week. Their practice was to sit in silence, in order to wait for the direction and strengthening power of the Divine principle, without which they believed they could perform nothing relative to religion, that would be acceptable in the divine sight. They also had meetings for discipline held once a month, very similar in character to those of the Society of Friends. Their rules for the government of their meetings and society concerns, were also much after the manner of Friends, and were made and agreed to at their monthly meetings, as occasions required.

These monthly meetings, usually held three days. First, on seventh-day was held a meeting of the ministers and elders, in the morning; then a public meeting; and after that their society concerns were transacted, select; the men and women sitting together. On first-day, and also on second-day following, public meetings were held; at which there were often supposed to be near one thousand people.

At these monthly meetings, their marriages were solemnized; having been previously published by the parties, at a meeting for worship. From their monthly meetings also, they frequently sent Epistles to the society of Nicholites in North Carolina, and received and read others from their brethren in return.

They had Queries, after the manner of Friends, which they read and answered in their monthly meetings about once in three months; and made a record of the state of their Society, in relation to the subjects embraced in these Queries, which were extended on some points, into more preciseness and singularity than those of Friends, especially on the subjects of dress, furniture and amusements.

These records remain in the hands of Willis Charles, in the neighbourhood of Centre meeting, on the eastern shore of Maryland, and would doubtless furnish many other interesting particulars of the proceedings and history of this plain, and sincere hearted people.

After the Nicholites became organized into a regular Society, their manner of receiving new members, and acknowledging the gifts or appearances of their preachers, was very much like Friends. Their children also were considered as members from their birth, when the parents were members.

They did not approve of much school-learning; because they considered there was a snare in it;—tending to a dependance on literary acquirements, in religious concerns, instead of the qualifying influence of the Spirit. Hence their children were

seldom taught at school much further than to be able to read.

Their opinions of plainness were carried so far, as to decline the cultivation of flowers in their gardens, or about their houses, merely for ornament. They also refused to wear striped or flowered stuffs, in their apparel. The head-dresses of the females, were plain caps, and the most simple form of plain sun-bonnets. The men all wore white hats, mostly of wool, in the natural colour. Nor did the Nicholites approve of mixing colours that were even natural, such as white and black wool together, nor black wool and cotton. They also declined to wear black leather, or to have their shoes blacked. So great was their aversion, or what they thought a testimony, in respect to coloured garments, that when Job Scott attended their meeting at Marshy-Creek, and had appeared powerfully in the ministry, to the baptizing of the assembly into great solemnity and feeling,—on his sitting down, being in a great perspiration, he took a black silk handkerchief, and put over his head;—which so offended the audience, that it seemed to spoil his service, in some of their minds.

Another trait in their character was, that they declined going to elections, and to places of diversion and vain amusements. They also avoided going to courts, or accepting any offices in the government. Yet, when called upon by courts or civil officers to give account of their principles, and their reasons for declining to be active in secular affairs, they were always ready to give information, and to explain their principles.

Their mode of travelling, when too far to go on foot, was on horseback, or in light-built carts. In the furniture of their houses, plainness and simplicity were remarkably conspicuous; hence, benches and stools were their common seats. But in process of time, when some among them, began to get chairs, it gave much concern and uneasiness, particularly to some travelling ministers from Carolina.

Although the greater part of this Society were located in the state of Maryland, yet there were a considerable number in the neighbouring states, particularly in Delaware and North Carolina, to which last state, divers of them emigrated from Maryland and Delaware.

Their meetings for worship and discipline continued to be regularly held, and they manifested by their lives, deportment, conversation and intercourse among men, the excellency of that principle which they made profession of, so that their plain and self-denying appearance, connected with their upright and charitable lives, furnished an example that was not without its effect on the neighbourhood and country in which they lived; so much so, that when it was proposed to become united in religious fellowship with the Society of Friends, their sober neighbours remonstrated with them against it; apprehending they would relax in their self-denying course, and the integrity of their conduct, which was now so obvious, and which was considered to have so salutary an effect on the neighbourhood;—believing also that the standard of faithfulness was more exalted among the Nicholites, than the Friends.

After the Society had continued for some time in a prosperous state, it was apprehended by some of

the most discerning members, that it might tend to mutual advantage, if a junction with the Society of Friends, could be effected. Many Friends travelling in the line of the ministry, had visited the meetings of the Nicholites, whose hearts were always open to receive them. They had opportunity to read Friends' books, and were in habits of frequent intercourse with them. They found they were one, in the vital, fundamental principle of their profession. Moreover, the strict rules of the discipline of the Nicholites began to be considered too strait for some of their members, especially their young people. And as the elder members and divers of the first ministers in the Society, were removed by death, or declined with age and infirmities, the younger part of society began to want greater liberties, and indulged themselves in dyed garments, and some ornamental appendages of dress, furniture, &c.

Among those who were exercised on the subject of a union with Friends, was James Harris, a worthy and valuable member, and minister among the Nicholites. He was also one of their oldest members. Being favoured with a spiritual discerning and stability in the Truth, he became seriously concerned respecting their situation; and under the weight and exercise thereof, he sometimes mentioned the subject to his fellow-professors. But the opposition which appeared in some, together with other discouragements, occasioned him deep exercise for some years. He however became more and more confirmed that it was the Lord's work; and at length, a proposition to unite themselves with the religious Society of Friends was made in their monthly meeting. But many of the most strict of

the Nicholites were opposed to the measure on the ground of an apprehension that their members would feel at liberty to take greater indulgences, than while they remained separate—so the proposition when first made did not succeed. After more than a year it was again renewed, but met with a similar result; although the opposition had perceptibly decreased.

Again, after several months had elapsed, the proposal was renewed the third time, and fourth time, the opposition at each, becoming less. When, at length, those who were unfavourable to the measure, proposed, that such as were prepared to unite with the Society of Friends had better do so; and such as were not prepared, would continue as they were. And they thought it might also be of use to those who remained, in that it might put them upon seriously examining into their own situations, and they might in time become prepared to join with them who went. Accordingly a committee was appointed to attend the nearest monthly meeting of the Society of Friends, and lay the matter before them. This was done, by means of the following Minute, issued from the monthly meeting of the Nicholites, which was presented to Third-Haven monthly meeting of Friends, in the 10th month, 1797.

“To the members of Third-Haven monthly meeting, to be held 25th of 10th month, 1797—

We the people, called Nicolites herein present to your view, and serious consideration, the names of those that incline to unite with you in membership.” [Here follow the names of one hundred and six persons.]

“Given forth from Centre monthly meeting of the people, called Nicollites, held the 30th day of the

9th month, 1797, and signed by order, and on behalf of the same, by

SETH HILL EVERTS, *Clerk.*”

On the reading of which, Third-Haven monthly meeting made the following minute: “Which paper and names being read in the monthly meeting, and some time spent in consideration thereof, the meeting agreed on appointing a committee to take an opportunity with them, in a collective capacity, and treat the matter with them, as way may open, as to the grounds of their request;—and report of their situation, and state of unity in regard thereof, to our next meeting.” The result of this interview and care, was, that nearly all who had made application (about four hundred in number, including the children who were added) were received into membership; and most of those few who were not thus received, acknowledged it was quite as well for them to be left at present.

Now a new and very interesting order of things commenced. Those who had voluntarily left the society, (for whose use the property, particularly the meeting-houses, were held) and had become members of another body, conceived they had forfeited their claims to the property; but those who remained attached to the old order, thought differently, and were best satisfied that they should continue to meet as they had previously done, in their meetings for worship: and all that was required was, that they should change the time of holding the meeting for business. A preparative meeting being soon established by Friends, this reasonable request was cheerfully complied with, and the harmony of social and friendly intercourse did not appear to be at all affected, by

the separation which had taken place. All met together, on first-days, in perfect harmony and mutual love, occupying the property by mutual consent. Their meetings, in the middle of the week, were held on different days, on account of the monthly meetings of the Nicholites;—those who had joined Friends, changing the day, so as to accommodate their brethren, the Nicholites; who continued to hold the title of the property in their own name, by mutual agreement.

After time and opportunity had been afforded, for showing the effect which the union might have, upon such as had connected themselves with Friends, and finding that the apprehensions, as to the pernicious consequences anticipated from the union, were not realized; but that such as had thus united themselves with Friends continued to be distinguished by their former plainness, simplicity, self-denial, and upright walking among men, those who remained also came to the like conclusion, and generally made application to become members among Friends.

A little while prior to the application of the remaining members of the Nicholite society, a monthly meeting of Friends had been established, among the first applicants, at North-West Fork meeting-house, in the order of society; to which monthly meeting, the remaining Nicholites applied, and were received into membership, about the year 1801.—Previous to which reception, the Nicholites had requested Friends of North-West Fork monthly meeting to appoint trustees to receive a transfer and title to the society property, for the use of Friends; when a regular conveyance of the property was made to trustees thus appointed for the use of the

Society of Friends; and where Friends' meetings have continued to be held, up to the present time. The names of the meetings in the state of Maryland which were formerly meetings of the Nicholites, are Centre, Tuckahoe, and North-West Fork.

It may not be amiss here further to observe, that there were among the Nicholites, previous to their becoming united with the Society of Friends, several persons who appeared in the ministry, but whose appearances were not generally approved. One of these, who was in favour of introducing singing into their worship, was given to understand, that consistent with the views which they held, they could not admit of such a practice. These, together with a very few others, appeared to be opposed to the administration of a written discipline, and claimed the right and privilege each one to pursue the dictates of his own mind, without suffering the control of any other person, or submitting to the rules of society. But these views were far from meeting the approbation of much the larger and more consistent part of the members; who thought it would be right to testify their disunity with them, and with those who adopted them, if they could not be brought to a proper sense of the tendency thereof.

When the separation was agreed upon, as before related, those who remained attached to the old connexion, apprehending when their numbers should be so reduced, as would necessarily be the case when the others left them—that they might not be competent to manage that spirit of libertinism that had begun to show itself, requested their friends to remain in connexion with them, until some satisfactory result in the matter should be attained.

To this their friends consented, and remained until two who had appeared in the ministry, but were not approved, and who continued to refuse to take the advice of their friends, were disowned. They were then thought to be left in a comfortable state and the separation, as before-mentioned, was effected.

Most of the foregoing was given by E. D. an approved minister in the Society of Friends, and who was formerly a member of the Nicholite society.— He is now upwards of sixty-five years of age, and was an eye and an ear witness of much the greater part of the foregoing narrative. Such of the earlier parts of this history, as took place before his time, he has obtained of an aged person of veracity, who lived at the time, and in the neighbourhood of Joseph Nichols; and who lately communicated to him many interesting anecdotes relative to the first rise of this society.

Lambert Hopkins' Account of Joseph Nichols, &c.

My acquaintance with Joseph Nichols commenced somewhere about the year 1764 or 5, when I was about twenty-three years of age, and continued during the space of seven or eight years; in which time considerable intimacy subsisted between us, I being, as it were, his son in the faith. He appeared to me to be between thirty and forty years of age. In stature, he was about the middle size, dressed very plain, principally in undyed clothes. His residence was, I think, in the edge of the State of Delaware, not many miles from Dover, where he had a farm. The period at which his ministry commenced, was marked by a laxity of manners, and insensibility of mind, among the inhabitants of those

parts of the country; indeed a general blindness with regard to their duty to God, appeared mostly to prevail. A great portion of time was devoted to frolicking and merriment, dancing, fiddling, and other diversions, particularly at fairs. Joseph told me he was at a frolic where they met together for merriment, such as dancing, &c. At this frolic he was accompanied by a very particular and intimate friend, who was taken ill and died suddenly at the place. As he reflected on the circumstance, it was made the means of producing a radical reformation in his life and conduct. His mind became enlightened and imbued with heavenly Truth, so that he conceived himself called upon publicly to preach to his neighbours. (at what period from his first change is not now known.) He preached all through the Eastern Shore of Maryland, and some on the Western Shore, as well as in Pennsylvania and Delaware. I have travelled with him to several meetings. In his meetings, he sat in silence until he believed himself called upon to preach. His preaching was remarkably powerful and affecting to the wicked, and was made effectual to the reformation of many. Sometimes, however, he did not apprehend himself qualified for communication, and the meetings terminated in silence. When the question was asked him whether he would preach that day, his answer was, "I mean to be obedient." His meetings were very commonly held out of doors, under the shade of trees, sometimes in private houses, and occasionally in the meeting-houses of Friends; but when these were denied him on account of his not being in membership, they frequently gave him the grant of the seats, which were used

under the shade of trees. He was the first man in these parts who preached against the evil of slave-holding; so far did his conscientious scruples extend that he avoided putting up at places where the labour was done by slaves. His testimony in this respect met with some opposition, and even members of the Society of Friends opposed him; but it happened that in a short time afterwards, two Friends came down on foot* and publicly preached against the evil of slavery. Friends then received that testimony which they had refused from Joseph, and in a few years it became general among them to free their negroes. I have heard Joseph, in his public preaching, declare, that it was made known to him of the Lord, that in process of time the slaves would be a freed people. He moreover spoke of the downfall of the hired ministry. He continued in the ministry until his death, which happened (I think) after he had been ten or twelve years exercised in it. I have heard, that being asked on his death-bed in relation to the state of his mind, he said he had delivered the messages of the Lord, had said all he had to say, and had nothing more to say. It is also stated that he closed his own eyes, and thus terminated his days in peace.

The Nicholites were a remarkably plain people, and very kind and loving to each other; such was their love that they helped each other in their necessities, even so far as to bestow land, gratis—and they all freed their negroes.

A remarkable instance of the love of Joseph Nichols occurred in the following circumstance. After

* John Woolman and John Sleeper travelled on foot through the Eastern Shore of Maryland, in the year 1766.—See John Woolman's Journal.

one of his meetings, he took a person by the hand who had been convinced by him, but had back-slidden from his profession, and said, "I wish I could take thee home with me, and watch over thy soul as I do over my own."

The foregoing account was received from Lambert Hopkins, in the fall of the year 1817. He then lived at or near Easton, in Maryland—was an aged man, and died a few years after. He had been, at a previous period of his life, for a number of years, intimately acquainted with Joseph Nichols, and in religious fellowship with him; but had fallen away from his religious profession and practice. He however, still retained a high regard for Joseph Nichols, and was very fond of conversing on religious topics, in which he evinced unusual intelligence. His account, so far as it goes, may, no doubt, be relied on.

*William Needle's Account of Joseph Nichols—
related in the year 1817.*

Joseph Nichols, when preaching against the priests of the times, would frequently say, that he saw the day approaching, when their "churches should be deserted, so as to become a shelter for the beasts of the field, and the fowls of the air." Which literally came to pass—they becoming so deserted that the doors were left open, and the cattle and sheep taking refuge in them from the heat of summer and the cold of winter,—evinced the truth of the prediction of J. Nichols.

Since the American revolution, Episcopacy having lost ground, and the clergy being no longer able to force a maintenance, many of the churches (so called) on the Eastern Shore of Maryland, fell into

neglect, were forsaken, and ultimately pulled down. One, in partieuular, situated in Caroline county, near to Anthony Wheatley's, after being entirely deserted for about sixteen years, during which time the swallows literally built their nests in it; and undergoing partial decay, the flag-stones with which the aisle was paved, were removed, and used by people for making grindstones, &c. During the Revolution, the lead which capped the brick work, or pillars that projected outside of the building, was also removed, and finally, by general agreement of the neighbours, about the year 1814, the building was entirely pulled down, and the materials carried off, each taking what proportion he chose of them.

John Woolman's Account of Joseph Nichols. 1766.

In a religious visit performed by John Woolman and John Sleeper, on foot, in the year 1766, John Woolman gives the following account of the people called Nicholites.

"From Motherkill, we crossed the country about thirty-five miles to Friends at Tuckahoe, in Maryland, and had a meeting there, and at Marshy Creek.

At these our three last meetings, were a considerable number of people, followers of one Joseph Nichols, a preacher; who, I understand, is not in outward fellowship with any religious society of people, but professeth nearly the same principles as our Society doth, and often travels up and down, appointing meetings, to which many people come. I heard some Friends speaking of some of their neighbours, who had been irreligious people, that were now his followers, and were become sober, well-behaved men and women.

Some irregularities, I hear, have been amongst the people, at several of his meetings; but from the whole of what I have perceived, I believe the man and some of his followers, are honestly disposed, but that skilful fathers are wanting among them."

Job Scott's Remarks on the Nicholites—1790.

Job Scott, in his travels in North Carolina, had a meeting with the Nicholites, near Deep River, in the 10th month, 1789. Of them, and of those in Maryland, he gives the following account.

"The Nicholites are a people who profess themselves, at least in most respects, to be real Friends, such as George Fox, and those in his day. The first of them, I understand, was one Joseph Nichols, who resided in the state of Delaware, and who, a number of years past, held meetings, and preaching to such as went to hear him, gathered a little society there, from whence those in Carolina came. They are a very plain people, and I had a lively evidence that some of them were humbly endeavouring to serve the Lord: but at the same time, I saw clearly that many of them rested too much on their outside plainness, and, valuing themselves upon that, had stopped short of a living acquaintance with the well-spring of eternal life.

The 3rd and 4th of 2nd month, 1790, we were at meetings with the Nicholites, at two of their meeting houses. They have three on the Eastern Shore of Maryland; which, with the one I was at in North Carolina, are, I think, all they have. Neither of these two were so lively and pleasant to me as that in Carolina. Though in the last of these, called the Fork Meeting, I did, after a long time of very pain-

ful waiting, get, through Divine help, a good degree of relief, and laboured among them, I hope to the benefit of some of their souls. In the first of these two, called the Middle Meeting, I suffered exceedingly, and got scarce any relief. I did, after a long time, stand up, and expressed a little of my exercise, which was rather relieving than otherwise; but way not being open to proceed far in the clearness, I closed in the little life which I felt, and therein found peace, as to myself, but remained much distressed on account of the extreme formality which prevails among this people.

They trust in themselves that they are righteous, and despise others. This is too general among this people. Though truly, I do believe there is a remnant of true, inward Christians among them,—humble hearted followers of the Lamb. May they keep their eye so single, as to be further enlightened, till their whole body be full of light; then will they, I firmly believe, see clearly beyond that lifeless, superstitious dependance on outward exactness, which so much abounds in many of their minds, greatly to the eating out, or preventing of true Christian charity.

Alas! this is the very disposition our Saviour complained of, as shutting up the kingdom of heaven. It indeed does so, and prevents the individuals themselves, and those under their influence, from entering into a lively inward enjoyment of the coming, and the power thereof in the soul. I plainly saw them sitting in the outward court (as too many are in our own meetings) though in silence; many of them knowing little or nothing of true inward temple worship, in spirit and in truth, under the lively influence of the live coal from the holy altar;

but seem very well satisfied with outside regularity; and, I fear some of them are so unacquainted with real gospel worship, as to suppose they perform it, when they sit in outward silence together, though they know not the inward travail of soul, through which Zion bringeth forth her children. Oh! this is as far short of true worship, as are the ceremonies and creaturely performances of those who are always ready, and who wait not at all on the Lord, in silence, in their meetings. For indeed, mere outward silence is no more the right, inward waiting upon God, which never fails of obtaining the renewal of Divine strength in the Lord, than noise and tumult are. Stupid stillness, and creaturely activity, being equally remote from that meeting together in the eternal name, life, and power of the Lord, which, whoever meet in, will surely know and feel him present in the midst of them.

My desires, whilst among this people, were frequent and fervent, to the Lord my God, that he would preserve my brethren, the world over, an inward, living, feeling people; quick of discerning in his own holy fear and reverence;—and that they may never be more in show and appearance, than in reality and substance; and also that he might bring these seeming Quakers, the poor Nicholites, from their undue dependance on outside things, into the feeling knowledge of himself, the Fountain of living waters. For, until they know him to be so in themselves, it amounts to very little, barely to read that he is so, or to believe he has been so to others.

And now I may add, that I did believe the most truly religious among them, were beginning to see

beyond the dwelling place, wherein too many of them were sticking fast in formality and superstition. Let none of them be offended. I write in love to their souls, and believe I have seen their states in the real light of the Lamb; and do beseech Almighty God to give them to see themselves, before it be too late, and to flee to the only strong tower, and safe hiding-place;—the living, life-giving name and power of the Lord, revealed in their own hearts, and established in full dominion over all in them. For no religion or worship, without this knowledge and lively experience, more or less attained, can remain unshaken, when God, as he surely will do, arises and shakes not the earth only, but also heaven: For, in this shaking, he certainly will *remove all that can be shaken, that that alone, which cannot be removed or shaken, may remain.*”

Reflections.

The preceding sketches of the rise, progress, and termination of the Nicholite religious Society, furnish subjects for instructive reflection to the observing mind. The vital, fundamental principle of Light and Truth, appears to be conspicuously developed, in the change wrought in the heart and conduct of Joseph Nichols. His obedience to its discoveries, prepared him for being an instrument of much good to others. In the early part of his ministry, the remarks of John Woolman show, that his labours were blessed, and were made the means of reformation in the neighbourhood. The simplicity of life and manners, and the dedication of heart, produced among a raw, undisciplined, and comparatively ignorant class of people, furnish evidence of

the fruits of self-denial, and obedience to the vital precepts of the gospel. Nor can we but admire the wisdom and prudence displayed in their formation of a family order and discipline,—for the mutual advantage of their numerous adherents,—the preservation of the youth, and the maintenance of order and decorum, in the Society.

As respects plainness, moderation, honesty, and integrity, they were doubtless an exemplary people. They believed Truth led into these,—as the fruits of Christianity. Whatever may be apprehended of the dangers of formality, and the liability of imbibing a narrow-minded, sectarian zeal, in relation to plainness of speech, behaviour, furniture, and apparel,—it is certain the human mind stands in need of discipline and regulation. The principles of simplicity, recognized in the habits and manners of the Nicholites, must have operated as a continual curb on the propensities of human nature. Hence they were reminded of the necessity of that inward attention to the cross, which is essential to the disciples of Christ.

If these views are correct, and if it is true, that “good or bad habits, formed in youth, generally go with us through life,”—the singularities and discipline of the Nicholites, the principles of plainness and self-denial, adopted by John Woolman, Joshua Evans, and very many dedicated sincere minds, among different religious denominations,—may be of far greater importance, than is commonly attached to them at the present day, by such as claim liberality of sentiment, in regard to the requisitions of genuine religion, as applied to external things, of this nature.

And yet, even with all their discipline and order established, a difficulty occurred, in relation to the government of their plain, illiterate and simple members. This probably had some of its origin in the circumstance, that the same individuals, who, in their monthly meetings (of which there appears to have been but one body) were the legislators, or framers of the rules of their discipline,—were also the executive department, to deal with offenders—without a controlling power, by connexion with others, who might stand on more impartial ground, and thus maintain greater influence over delinquent or refractory members. For it is understood that in their disownments, there was no appeal; because no other body to appeal to.

Again—a narrow-minded attachment to outward forms of plainness, as Job Scott remarks, might have assumed the place of the vital principle of practical love, and genuine self-denial. Hence, a superficial, but too rigid exercise of discipline, in externals, might have taken the place of Christian patience and forbearance—and the living feeling of unity have been lessened. If such was the case, we may more easily account for their looking towards a junction with the Society of Friends—as a means of supplying the defects that were felt to operate in their system. Or, the most judicious, and best informed, liberal minds among them might have discovered, that in all essential points of doctrine and discipline, they were *one* with Friends;—and that two distinct societies, professing the same fundamental principles, would necessarily and profitably merge into one.

How far the Society of Friends was really benefited by the accession of such a large number of

practical consistent members, we can hardly judge with satisfaction, for want of more materials to inform us of the effects of the union. The contemplation of the subject, inclines to a belief, that the addition of so many worthy, sincere and exemplary characters, must have had a salutary influence on Friends. But how far the Nicholites were the gainers, in practical, vital religion, by the change in their condition, after uniting with Friends, may admit of some of the doubts of their sober neighbours, at least, on one subject, that of plainness and simplicity. For, however liberal views (as they are called) may obtain, in relation to these subjects, it is obvious that the standard of Truth, as respects self-denial, humility, and non-conformity with the world and its customs and fashions,—is mournfully low among the Society of Friends.



TESTIMONY CONCERNING JACOB PAXSON.

Died, on the 13th of the 7th month, 1832, Jacob Paxson, of Abington, Montgomery county, Pa. at the advanced age of eighty-six years, eight months, and seven days.

Believing that the life and conduct of this exemplary man may afford useful instruction to survivors, the hand of filial affection is induced to sketch some traits of his character, and to record some incidents, near the close of his pilgrimage, adapted to illustrate the efficacy of practical goodness, in preparing the mind for that most desirable of blessings, a serene and peaceful close.

He was a man of a vigorous understanding;—possessing a quick and penetrating judgment;—active and lively in his habits, and exemplary in his conduct. Being sound and practical in his religious principles, and zealous in the performance of his Christian duties, he was prompt in his rebuke of the hypocrite, and Pharisaical professor. Having just and liberal views of the relation between Christian profession and practice, he was remarkable for his judicious estimate of the characters of men, and neither addressed them with adulation, nor regarded them with idolatry;—whatever might be their skill, in interpreting the letter of discipline or of Scripture. He was, nevertheless, a true friend of discipline and order, and delighted in reading the Scriptures of Truth,—which he highly esteemed. And while he regarded as useless, all empty, formal rituals and ceremonies, he was a sincere lover of all honest and upright men, without reference to name or sect.—He was a faithful, vigilant, and tender parent, and an obliging neighbour;—often making cheerful kind visits to the people in the vicinity where he lived, without distinction:

He was deeply concerned for the preservation of children in innocence;—careful to watch over, and protect them from the influence of evil examples;—desiring an advancement in the guarded education of the rising youth generally; and solicitous not to suffer any opportunity to pass unimproved; of fastening instruction on their tender minds. In this respect, he seemed to fulfil the injunction to Israel formerly: “Thou shalt teach them diligently unto thy children, and shalt talk of them, when thou sittest in thine house, and when thou walkest by the

way, and when thou liest down, and when thou risest up."

Fully aware of the injurious effects of *idleness* on the youthful mind, and that it is a fruitful source of vice,—he guarded his children, when young, from wandering about, spending their precious time in fishing, hunting, and other unprofitable amusements; as having a tendency to lead into unsuitable company and idle habits;—frequently repeating to them the words of the amiable Cowper; "detested sport,

That owes its pleasures to another's pains."

During the last forty years of his life, he bore a decided and faithful testimony against the use of ardent spirits;—not suffering the article to be used on his premises, by hands employed on his farm, or other workmen.

He felt much interested in the support of "neighbourhood schools," (as he used to term them,) and desirous that the concern of Friends for the promotion of useful learning, as set forth in the discipline, and advices of the Yearly Meeting, should not only revive, but progress in every place.

Several years before his death, in conversation with one of his children, he observed, that he was often led to look back to the time, when he had a large family of children growing up around him,—and when he was blessed with a helpmate, whose manner of governing he preferred to his own; adding, "you owe much to your dear, departed mother. Her patient, firm, and gentle manner was every thing to you. And one thing affords me comfort; as I often felt conscious of my own inability, and did not depend upon my own endeavours for your preservation, as you were advancing in years, I be-

lieve I never dared to close my eyes for sleep, until I had felt a secret prayer arise, for the preservation of my children."

It may not be improper, on this occasion, to add a small tribute of respect to the virtues of his wife, to whom allusion has just been made. It is contained in a letter from his brother, Oliver Paxson, during the last illness of *her* of whom he has so feelingly spoken.

New Hope, 10th mo. 13th, 1814.

DEAR BROTHER,—

I have heard of thy wife's declining fast in health, and have been very desirous to see her once more in mutability;—but am very poorly, having overdone myself, by little journeys about home. I sensibly feel my disorder returning on me with great force,—and must of necessity give up, or resort to mercurial aid, and undergo a degree of salivation; which, I think is hardly worth the trouble, to a man of my years. But I have been very near in sympathy with thee, on account of my dear sister Mary; who has stood as a shining example at the head of a numerous family, in the neighbourhood, and in the church. She is, no doubt, prepared for the awful change that awaits us all; having, through the course of her pilgrimage, had a single eye to the recompense of reward. I am very poorly while I write, and cannot say much. Please to embrace every opportunity of intelligence, by letter and otherwise.

The rest of us are all well, and unite in sympathetic remembrance of you all; and in a particular manner to our dear sister, with desires that she may

be preserved in patient resignation, till the *end* comes, which *crowns all*. O. P.

His testimony to the efficacy of religious retirement, and humble waiting on God for the renewal of our spiritual strength, was, with him, a habit of mind. His practice of frequently retiring, and sitting alone, especially in seasons of trial,—was truly remarkable; and his fondness for seclusion and silent waiting, increased as he advanced in years. To his children and others, who would sometimes apologize for leaving him without company, he used to reply,—that he *loved to sit alone*. And he has often declared, that some of the most favoured seasons he had ever experienced, were those, in which he had retired, and sat alone;—or in religious meetings, in which there had not a word been spoken. He was, nevertheless, impressed with a just sense of the value of a sound ministry; and frequently took occasion to speak a “word in season,” to those exercised in the service of the Gospel.

In the diligent attendance of meetings, his practice was exemplary. And he was not only strictly attentive to the performance of this solemn duty himself, but he was likewise solicitous, on all occasions, to make the way easy for the different members of his family to attend; and he did not permit the pressure of business, at any season of the year, to keep them from meeting. Towards the close of his life, he exhibited in a striking manner, his continued zeal in the support of this testimony. The last meetings he ever attended, were the select and Quarterly meetings of Bucks, in the spring of 1832. His eldest son, Joshua, who accompanied him on

these occasions, observed, that he was astonished at the deep interest he seemed to feel in the business of the meeting, and the animating effect which this interview with his friends appeared to have on his bodily, no less than on his mental powers;—at least for a time. He sat perfectly still, and apparently very animated, through the whole of both these sittings;—and after the latter (which held unusually late) on being asked if he did not feel tired? he replied—“no—I had not even thought of being tired”—adding “I think I could have sat much longer, without being weary!”

At that period of human life, when the understanding generally becomes considerably weakened, we do not expect the infirmities of nature to be sustained with the same fortitude which supports the mind, when in its full vigour. But in the present instance, the source of spiritual strength was mercifully made to abound, in the hour of greatest need. Although he had been a man of remarkably active habits;—and, during the latter part of his time, he had been chiefly confined within doors, by weakness and occasional indispositions, yet he appeared perfectly resigned to his lot, and never gave way to complaint or murmuring. Frequently, during this period, his friends had to admire the serenity, with which his mind was clothed, and the uniformly cheerful temper, which he manifested on all occasions. In the fall of 1831, he was affected with a general paralysis of his bodily powers;—and, for a number of days, the faculties of his mind experienced a considerable, and rapid declension. But when he recovered from this afflicting visitation, his former serenity and cheerfulness became conspicuous as usual.

The writer of this brief tribute had an opportunity of witnessing the closing scene of this humble Christian; and he can never forget the instructive lesson which it taught.

For a considerable time previous to his decease, he had become very infirm in his limbs, so as to be unable to dress and undress himself;—and, during a period of about four weeks, he was entirely helpless. The kind assiduities of a daughter were needed, through this afflicting period; and they were received with those emotions of tenderness and consideration, which characterize a mind, guided and supported by an Almighty hand. No murmuring or complaint, at any time, escaped him. All the little attentions bestowed, were received with the feelings of a parent, fully appreciating in a child a desire to be grateful, and with no other anxiety, than a constant wish to prevent unnecessary care and trouble. During these afflicting hours, when, to the ungenerate soul, the “grasshopper” would have become a burden,—much of his time seemed to be spent in that silent introversion of mind, from which in the vigour of manhood, he had derived so much consolation;—thus in a remarkable degree, realizing the declaration, “They that wait upon the Lord shall renew their strength.” The calm, tranquil manner, in which he awaited the approach of the awful messenger, is truly depicted by the poet, in describing the closing scene of the pious Christian:

“While resignation gently slopes the way,
And all his prospects brightening to the last,
His heaven commences, ere the world be past.”

NOTICES OF BENJAMIN LAY.

By John Hunt, of New Jersey.

12th of 3d mo. 1785, in conversation with our friend, John Forman, of North Wales, mention was made of Benjamin Lay. I said, I thought he was the first Friend that bore a testimony against slave-keeping. He said, "no; there was one John Farmer, a Friend, on a visit from England, that had a very powerful testimony against the oppression of the black people." He informed me, that at a meeting in Pennsylvania, this John Farmer bore his testimony against slave-keeping, and a great man, who kept negroes, being there, got up and desired Friends to look on that man as an open enemy to the country; and some Friends also rather bearing against him, persuaded him to make something like an acknowledgment. This so struck John Farmer, that he sunk under it, declined in his gift, and never went back to England; but died here. On his death-bed, he said, he was entirely easy about every thing, but that of flinching from his testimony at that time, and in that manner.

John Forman gave me further information concerning Benjamin Lay's testimony, in several respects. One of which was against smoking tobacco. He said, he saw Benjamin come into the Yearly Meeting, and seat himself between the galleries of the men and women, with three long pipes stuck in the bosom. There he sat, till meeting was ready to break up; then he rose, dashed one pipe down amongst the ministers on the men's side, another amongst the women, and the third amongst the com-

mon people;—as much as to say, they were all of a piece.

• At another time, Benjamin came into the Yearly Meeting with a bladder filled with blood, in one hand, and a sword in the other. He ran the sword through the bladder, and sprinkled the blood on divers Friends, and declared, that so the sword would be sheathed in the bowels of the nation, if they did not leave off oppressing the negroes.

He had—a testimony against drinking tea, and once stood behind the tea table, and preached, all the time the company were drinking tea. Another time he took some tea cups, and broke them to pieces in the most public place in the market. By such singular methods, did Benjamin Lay consider himself called upon to arrest the attention of the people, on subjects that he had a testimony against.

John Forman said, Benjamin used to go barefoot, wore tow trowsers, and a tow coat, very much darned; that he sometimes lived on acorns, chestnuts, and cold boiled potatoes, and wore his beard. He once noticed him going from the Yearly Meeting, and thought his countenance bespoke innocence and righteousness.

1787. In conversation with Abraham Matlack, Benjamin Lay's act, in breaking the tea cups, was mentioned. He told me that his father, being at market, saw the transaction; and that Benjamin being a very little, light man, the boys of the town gathered round, and not willing to see the tea cups broken, one of them went behind him, stuck his head between his legs, took him up on his shoul-

ders, and carried him off, whilst the others bore off the remainder of the tea tackling.

Benjamin Lay had a very zealous testimony against negro slavery, in his days: but then it could not be borne with. The testimony hath made such advances since, that slavery now begins to be generally abhorred. Even the public newspapers manifest a dislike to the practice. A query in one of them says, "and why is this cruelty practised?—Why, that we may have sugar to sweeten our tea, that debilitates us, and rum to put in our punch, which intoxicates us, and indigo to die our clothes. In short, great part of the human species are dragged into slavery to supply the luxuries of the rest."

1787.



ABEL THOMAS'S LETTERS.

In the second volume of this work, was published some account of Abel Thomas, with two of his Letters. In reference to other manuscripts left by him, a hope was entertained that some further account of his labours and travels might be furnished by those who had access to, or were possessed of such documents. The following are all that have come to hand—and while they mark the man, they may be found interesting and instructive to such as remember the patriarchal simplicity and dedication of the writer.

To his wife, in the year 1813:

DEAR ELLIN,—

I am in good health, and do not know that I ever felt the depth of gratitude, and endearing love to thee, in all the time we have been acquainted, as at this time, in remembering thy care and concern for me, when I was almost famished to death with hunger, and could not reach any encou-

ragements, either from above, or from beneath.—When thee thyself was stained in my view; when all things appeared sorrowful and discouraging to me, I did pity thee, and strove to hide the worst from thee, but could not. I thought I could hide it from my children, more than from thee. Oh! did I ever know such a time before? It did grieve me when I saw thy care and concern for me, in using thy endeavours to bear me up from sinking under discouragement; when I could not give thee any encouragement, though so cheerful and pleasant to me, in using all thy endeavours to moderate my grief. I hope I shall never forget thy loving-kindness to me, in that day of great trial. I am bound, from the ties of endeared love to thee, to give thee a particular account of my journey so far, both within and without.

When I left home, I had not gone far on the road, before four Friends from Ohio overtook me. Ann Taylor rode up side of me, and began cheerfully to converse with me. I was sorry they had not gone before me. We had not rode far, before she asked me to fall into conversation concerning my large experience in travelling. I let her know, that I had but little or no experience; however that former experience was of little or no account to me; but that my great concern was about present time, and that I had no inclination to talk much about any thing; and that I rode slow, and did not intend to mend my gait, and if they went on, I was content. So I reined in my horse, and fell behind. They went on. I lodged at Abner's; the next night at William Brinton's. Oh! the hunger and thirst that I was sensible of. I had forty-six miles to Daniel's. It

was between nine and ten, before I found his house. I fared this day much as the day before. When night came on, in riding slowly along, a good deal tired, I was ready to say, why this is a long fast; and entreated that I might be favoured with a morsel of bread, for I shall surely die to a sensible feeling of thy presence, which I have in time past greatly rejoiced in; and what good will my life do me, if I am banished from thy presence. Admirable it was to me in all this long fast, there was about me no melancholy or murmuring, further than I have just wrote. I could so clearly see my way, and no other way by which I could see or feel any hope, that I ever should be favoured with that bread which I have so long suffered the want of. I had hopes that the day was breaking, and the worst was past; but Oh! my great weakness continued. I lodged there.

Sixth-day in the afternoon, I rode to the city, very slow, to my lodging at Thomas Wister's; had agreeable entertainment, a little room, three story high, to myself. But Oh! my great weakness and poverty in spirit. My friends soon gathered about me. I was much tried. They found something was the matter, and they must know what it was. I let some of the most intimate, and foremost friends know, that I did not desire much company; and that they would do so much for me, as to let friends know it. But they would come. I let them know that I was so old and hardened, that it was out of the reach of man to do me any one good. I attended all the sittings of the Yearly Meeting, save one: but Oh! my great weakness and poverty. Yet I let my friends know, that it was not with me as they might expect. I felt my feet upon that unshaken

Rock that standeth sure. When the last sitting of the select meeting broke up, my esteemed friend John Brown stopped me in the yard (who was about making ready to travel with me to the eastward) until some of the foremost friends came out, that had had no opportunity to speak to me, through all the sittings of the meeting; they came about me. George Dillwyn undertook to examine me, what was the matter with me, that I kept so hid the whole week, out of the way of being useful among my friends. I let him know that I felt no uneasiness in my mind concerning omission or commission, in respect to the ministry or discipline. "That is not all we want to know; what is the reason thou wilt not go among thy friends, nor suffer thy friends to see thee?" I let them know that I had felt myself so weak, little and poor, and was often afraid I had lost my sword; so I was afraid of much company, lest through weakness, I might say or behave, in some respect, so as to increase my great weakness and concern of mind. I spoke to them in tenderness, and in the depth of humility; which appeared to affect them, and lead them into tender sympathy with me. It is likely some of them did know the necessary qualification for a true minister to experience. Seventh-day morning, when my two children, my brother, Amos Lee and his wife and daughter were about leaving me, Oh! the depth of my weakness, poverty, hunger and thirst, was painful. I remember in time past, when any thing came hard upon me, I endeavoured to look to my Beloved for relief; but now my Beloved has hid himself these two months and more, and I cannot find him no where.

But it was not long until he came to me; he met me and embraced me, and let me know that he loved me, and owned me as one of his children; and the reason of his long absence was to try me, and that I might be more perfect in love to him. Oh! how did easy tears of joy gush out of my eyes, and run down my cheeks! I seemed to be swallowed up in the Divine presence: my eyes are, with weeping, become sore. I cannot refrain at times, in company with my friends, and walking the streets, in thinking how careful he was of me in the great deep, when no man could do any thing for my relief; when the adversary was so chained that he was not suffered to tempt me with melancholy or despair, all this long fast. I do now find myself in the depths of humility, where I have nothing to fear; and do feel myself as bold as a lion, prepared for battle in his behalf.

To-morrow morning, the 4th, I am to leave the city, going up to Wrightstown monthly meeting. Fifth-day at Middletown—sixth-day to the Falls, where John Brown, my companion, liveth. From there the nearest way to Long Island; expecting to attend all the meetings, before the Yearly Meeting in New York; where I hope to meet a letter from thee, and I do intend to send one to thee.

I may say, thou art my most endeared friend in the world.

ABEL THOMAS.

To the same.

DEAR ELLIN,—

I am in New York, in good health. Last evening, at my return from Long Island, I received thy

letter, which was so agreeable to me that I have read it over and over; and it seemed a little to me as though thou hadst been dead, and was risen again. I was so completely weaned from thee that I could see but little more comeliness in thee, than in another woman; but now, an object of admiration as near and dear to me as my natural life. I am traveling on in hopes to be with thee again. As it hath been with me in time past, so it is now. I am strong in the faith that I shall live to see home again; it may be otherways: I want to be resigned. But on thy account, and also my children's, I have a choice to stay a little longer with you.

When I left Philadelphia, I was at Wrightstown on fourth-day, next at Middletown; and sixth-day at the Falls; where my esteemed companion John Brown lives; and he had a minute to travel with me to this Yearly Meeting. Seventh-day, attended their select meeting, and in the afternoon went on to Benjamin Clark's, at Stony Brook; was at their meeting on first-day; second, rode to Rahway; and next day reached New York, where was notice given of a stranger to be at their week-day meeting. Word was sent to Long Island, and eight meetings were laid out there, which we attended; namely, at Flushing, Cowneck, Matinicoek, Bethphage, Jerusalem, Westbury, Jericho, and Newtown. In the afternoon we came to this place. In passing from Matinicoek to Bethphage, we had to ride through Jericho to a small meeting on second-day; lodged there that night, where a friend of great account had died, and was to be buried on third-day. Friends were desirous we should attend the burial, but I felt an objection; yet they sent messengers to put off

that meeting until the fourth hour in the afternoon. We attended the burial, where was a great number of people. It was strange to me to see the corpse brought into the meeting house.

Here I could but admire, as well as at other places, since I found my Beloved, that I had so much of the tongue of the learned, in describing the gradual steps of a Christian on his way to heaven, in a moving deliberate way, without rashness, in the littleness and simplicity. I am afraid of thinking myself of use among my brethren. It is enough for me to know most certainly, that He whom my soul loveth is with me; and promises to be with me to the end, in the path I do know I am now in. I am often afraid, on finding myself much spent, both in body and mind, lest my Beloved is about hiding himself from me again. I am also often surprised, in seeing the people shew more respect to me, than others of greater account in Society. Such caresses are trifling to me, when I remember the bitterness of the worm-wood and the gall; of which I had a large draft, before and since I left home.

The Yearly Meeting ended last evening. My companion is about leaving me now; his company has been so agreeable to me, that it is hard for us to part. A friend of Long Island opened his concern to bear me company to Rhode Island, with my consent, and Friends' concurrence. I did not know the friend: He had heard that John was to leave me in York. I found he was much esteemed among his friends, and had their free concurrence; Jacob Willets is his name. He is in the station of an elder. We are to meet on second-day next, at Westchester, twelve miles from this place. I remember thy ask-

ing me at several times about my expectation of returning home. I do not remember of giving thee much of an answer; neither can I at this time;—but I have reason to believe, far from the time of thy expectation. When I write to thee again, it is likely it will be from New Bedford, Massachusetts; and I should be glad to find a letter there from thee.

I have thought that there are few, if any fathers, who have more love and tender affection for a wife and children, than I feel for you; and yet cannot count it a hardship to travel on, let the path be ever so rough, when I see the way so clear before me, if I do not return home before the next winter.

My love to thee is deep and sincere. Also to my dear children, all equally beloved of their ancient father,

ABEL THOMAS.

To T. and M. W.

10th month 1st, 1813.

BELOVED FRIENDS,—

I am at this time at Providence, Rhode Island, in good health, and have so been since I left your house. I may inform you that I have had a prosperous journey so far, and have laboured through almost all the meetings belonging to this Yearly Meeting. In a few days I shall travel towards New York State, taking in my way, Pomfret and Kenford, towards New Milford and Oblong; then, taking the meetings of Friends on to Danby and Ferrisburg, and return back to Granville, Queensbury, and down the west side of the river to Marlborough,—the meetings thereaway, to Cornwall and

New Windsor, then cross the river to New York, and so return home to my family.

Although I have had a prosperous journey, it has been a rough one; under which I have been almost ready to faint; but He whom my soul loved more than all here below, did interfere, and make hard things easy, and bitter things sweet; because he did know that I was doing all I could to please him. I do feel myself satisfied, and richly paid for all the little services he has required of me. It is not very likely, I have accomplished more than half the visit set before me last spring was a year. I let no one know, not even my wife, the extent of my visit, until I was, as it were, raised from the dead, in your city; when my Master let me know that he would go with me; which promise he has fulfilled to this day, which is consolation great to me, inasmuch that I feel no desire nor inclination for home, to see my wife and children. I have so far followed the path that was pointed out to me, more than one year past, without erring, to my knowledge, either to the right hand or to the left. I do see the path as clearly opened before me, as in the beginning, and it is my greatest pleasure to walk in it, without being any way disturbed at what might befall this body in a cold freezing winter. My friends, wherever my lot is cast, both young and old, show a great deal of respect for me.

From what is above written concerning my wife and children, do not judge that I esteem them lightly. I cannot judge that there is any husband amongst men, that has a more near and dear affection for a woman, than I feel for her, and my children. But this I will mention from certain knowledge, that I

love my Master, more than wife or children, house or land, or any created thing in this lower world. When he is pleased to hide his face from me, for the increase of my love to him,—my wife and children are of little account to me,—neither all the world, nor the glories and pleasures thereof.

My esteemed friend Moses Brown, and his son-in-law William Almey, have purchased a new and convenient carriage for me to ride in, to take it home to be my own, wherein I can shut myself up from the rain and the snow. The little horse well harnessed, is very tractable in it. I find it easier for him, than carrying me on his back, and much more so for me; a four wheel carriage not being easily upset. It is a new invention, not long in fashion; I never saw the like in our country.

I do desire one of you to write to my wife, and let her know I do intend to write to her when I come to Hudson, on the North river. It may be four weeks first. I do expect that my wife will be at the Yearly Meeting at Baltimore; and if this comes to your hand in time, (as likely it will) send it by some friend of your city attending that meeting. If not, direct it to William Riley, where she makes her home. I may say in sincerity, I am united in love to you and your children, more than I can find words to express—I often feel you near to my heart.

And, dear friend T. one thing more I desire thee to oblige me in; and that is, if any of my people inquire where I am, and what I am about so long from home,—tell them, that the old pedlar is moving about, all weathers, from house to house, and from one meeting to another; frequently offering his goods

at public sale. And although he had a very small pack when he left home, it was so unaccountably heavy, that he could not walk straight under it; but thus far, as he has continued faithful, he has parted with a great quantity of goods. And also it must appear admirable, that he cannot perceive his pack is in the least diminished, but considerably more goods in it; so that he judges he has as good an assortment of goods, as almost any in his occupation, and although not so flashy, yet proved to wear as well. Whether it is the profit from the sale of his goods, or whether he has grown stronger, he must leave: however, his pack being much larger and fuller of goods, he says he can carry it along with ease, and walk straight up, without groaning, or being in the least weary. And as the old pedlar does know most certainly that the goods are not his own, but a living profit is allowed him in the sale thereof, he is anxious to make what he can to himself. But the poor pedlar is much disappointed in the sale of his goods, for his Master will not suffer him to carry the key of his pack. When he comes to the market among his customers, he must there wait in stillness until his Master gives him the key; and he sometimes stays long, and sometimes comes not at all. The poor pedlar is then low, seeing his customers out of patience, laying all the disappointment on him, and saying, why did he call us here to buy, and not offer his goods for sale. Truly, from the reasonings of man, it is provoking,—truly the poor pedlar cannot help it, he is so little, so unlearned, and so ignorant, that it is not worth his while to attempt to make a temporary key, that he might open his pack when he pleased. But I did not under-

stand the pedlar was in any wise likely to murmur, or to be uneasy that he had undertaken so long a journey, for I heard him say, in a solid frame of mind, that his yoke was easy, and his burden light; and in strict obedience to his Master's pointings, he never was happier in his life, nor more clearly and distinctly understanding his voice.

My dear friends T. and M. W. it seems as if I have been, and am in conversation with you, in a good deal of love and freedom, so that I hardly know how to close. The old pedlar has found out the reason that his little pack was so unaccountably heavy that he could hardly live under it, which is this: his Master told him last spring was a year, that he should make ready to go out a long journey, peddling; and there has never been one tittle of his views diminished, or added to. He wanted to know whether or not he might take the Jerseys last winter, which he found freedom to do; and in his return from that journey, he found he had made considerable profit to himself, from the sale of the goods he dealt away. When he came home he was easy, and so happy that he was once more at home with his little family, they were so near to him, that he did not know how to leave them again, and more so his wife, to whom he was so nearly united. When the Lord's hand was most heavy upon him, he wanted to be excused, and he soon fell into a train of reasoning; by and from which, his Master was offended, and, as it were, spoke to him in a stern language, Make ready thy pack, and go on. And so it was admirable to me;—my endeared wife, whom I did love more than all in this world, soon become withered in my view, so that I saw little more come-

liness in her, than in another woman—and now the poor pedlar's trouble began. He thought he had offended his Master, so that he hid his face from him, and he could find him no where; yet he could see the way clear, which he had marked out for him to walk in, with a woe sounded in his ear. Frequently the poor pedlar was almost distracted; he had to bring his case before the judges for some encouragement, but there were so many *ifs* and *ands* that they would not express unity without some additions of human strength, according to custom. Here the poor, weak pedlar added greatly to the weight of his little pack, in offering to speak in his own defence, which he should not have done; he ought to have left it to his Master, without meddling. Although he did know, all the time, that it was his Master's will that he should go on this great visit, and that self was the cause of the poor pedlar's little pack being so very heavy.

I dont know whether this writing can be read properly, there are so many misses in it. I could have added much more, concerning the kind entertainment I had in thy family, nearly united to me in love, and my walking as under thy vine to meeting, amongst the crowd, many of whom I hardly conceive I shall see any more.

I must conclude with a great deal of love; tell my smart little boy, that the old friend is yet travelling about, and has not since been at home,—that he remembers his love to him, and wishes him to be a good boy.

ABEL THOMAS.

FRIENDS' MISCELLANY.

No. 7.]

TENTH MONTH, 1833.

[Vol. IV.

ANN MOORE'S JOURNAL.

*Being a narrative of some parts of her life, travels,
and religious labours.*

In addition to the information given in the following Testimony, it may be noted, that her native place was in Bucks county, and her name, before marriage, was Harbut or Herbert. Her husband's name was Walter Moore. They removed from Maryland to Pennsylvania in the year 1750, and produced a certificate from Fairfax monthly meeting, held at Manoquacy, in which Ann was mentioned as a minister, whose testimony was well received.

In 1752, Abington monthly meeting granted certificates of unity with the concern of Ann Moore and Sarah Bolton, to travel as companions, in a religious visit to Friends in Maryland and some parts of Virginia.

Her husband, not being a man of regular habits, lost his right in society, and a certificate of removal was furnished to Ann and her children, in the 10th month, 1753, directed to Gunpowder monthly meeting. By accounts from those who remember her, we are told, that her ministry was eloquent, powerful, and impressive. She possessed a vigorous mind, but had to struggle with many difficulties and close trials, through life.

TESTIMONY

Of Gunpowder monthly meeting, concerning our ancient friend, Ann Moore, deceased.

An engagement of mind hath induced us to preserve some account of the services of this our valuable friend, the memory of whom is precious, and will not be easily erased out of our minds.

By the accounts we have received, she was born in Pennsylvania, the 16th of the 9th month, 1710. Her mother dying when Ann was very young, she was placed amongst Friends; and though she was visited, in her young and tender years, with the incomes of divine love, yet for want of keeping close to the pure unerring Guide, she had many a bitter cup to drink, for disobedience to the heavenly vision. But the Lord was pleased, in mercy, to visit her again with the day spring from on high; and, by his righteous judgments, she was made willing to become an instrument in his hand; so that in the twenty-eighth year of her age, she appeared in the ministry, and became a faithful labourer in the church of Christ.

In the year 1753, she, with her husband and family, removed from Pennsylvania to Maryland, and settled within the compass of Gunpowder particular meeting. Notwithstanding she had various trials and exercises to pass through, yet she was preserved with becoming patience and resignation. She diligently attended meetings, and her example and deportment therein were becoming a gospel minister; being frequently qualified to administer suitably to the various states of the people; often comforting the mourners in Zion, strengthening and

encouraging the hindermost of the flock; and rousing the lukewarm and indifferent, with faithful warnings to the backsliders and rebellious.

Solemn and awful in supplication, she was frequently exercised therein for the church of Christ, and the gathering of the outcasts of Israel, and the dispersed of Judah, with the young and rising generation. Under which concern, she travelled many journies on this continent, and once to Europe; in which she was careful to have the unity of her friends at home, and by accounts received, her visits and gospel labours were to good satisfaction.

Most of the last three years of her life, she resided in Baltimore town, where, though ancient and feeble, she was diligent in attending meetings, and continued bright and lively in the ministry, labouring with zeal and fervency in promoting the cause of God, and the honour of his ever blessed Truth.

After about five weeks illness, she departed this life, at her dwelling place aforesaid, the 11th of the 11th month, 1783—near the close of the seventy-third year of her age, in full unity with her friends; and was decently interred in Friends' burying ground there, the 13th of the same. At which time a testimony was borne to the sufficiency of that divine principle of Light and Truth, which qualified her to be a useful and serviceable instrument in the Lord's hand; and earnest desires were expressed, that those who have been, in mercy, favoured with renewed visitations from on high, and called to work in the Lord's vineyard, might not draw back, nor shrink in the day of trial, but stand faithful, that they might be enabled, and qualified to fill

the places of those valiants that are called from works to rewards.

Signed in and on behalf of our meeting aforesaid,
by

JOHN WILSON, } Clerks.
MARY PARRISH, }

Read and approved at our Quarterly meeting held
at Baltimore the 4th of the 2d month, 1786, and
signed in and on behalf of the same, by

JOSEPH TOWNSEND, } Clerks.
MARY PARRISH, }

*Testimony of Sarah Farquar, Elizabeth Prosser,
and Rachel Price, concerning their late deceased
mother, Ann Moore.*

Under a sense of our great loss, we are concerned to give forth a small testimony concerning our dear deceased mother. She was visited, in the early time of her life, with the incomes of divine love and merciful regard from on high, which caused her to seek after that living Fountain, which truly nourishes and satisfies the humble seeking soul: and as she fervently sought unto him, who has promised, "seek and ye shall find," she was favoured to possess that pearl of great price, which she esteemed above all the glory and pleasures of this fading and transitory world. Being enabled to labour faithfully for that bread and wine, which alone makes glad the heritage of God, it was bestowed on her to her everlasting peace and comfort. And as she was called in her young and tender years, to go forth and labour in the vineyard, she gave up, though through many

discouragements, and became a faithful labourer in the flock and family of her great Master, who made choice of her, as an instrument in his holy hand, to the great comfort and satisfaction of the faithful. And as she had to hand forth the wine and oil to such, she had likewise to administer, as it were, the sword and the hammer, to the disobedient and unfaithful, and such as were contenting themselves with a profession, without witnessing a portion of feeding upon that heavenly bread, by which she was nourished, and enabled to call unto others, to come taste and see for themselves, how good the Lord is, and how worthy to be sought unto;—often having to invite them to that pure Fountain that had washed her.

She was an endeared mother to her children, nourishing every spark of grace, and discouraging every appearance of evil in any of them. Oh! our loss is great; but we have to rejoice that she was spared with us to a good old age, and was gathered as a sheaf fully ripe, by the great Master of the heavenly harvest; where the wicked cease from troubling, and the weary be at rest. So, may it be his blessed will to raise up many more such worthies, to labour in his vineyard, that the places of such may be supplied, who are removed from this earthly stage, and entered into endless glory, where we have cause to believe, that this our dear mother hath a part, which causes our sorrow to be mixed with joy—according with some of her last expressions—“you will grieve, but your sorrow will be mixed with joy.” And, at another time, she said to some present, “Come, rejoice with me; I have found him whom my soul loveth, and I am quite

easy; he hath poured in of his wine and oil, till I am healed."

After a considerable time of weakness, she departed this life the 11th of the 11th month, 1783, aged seventy-three years; and was decently interred in Friends' burying ground in Baltimore, the 13th of the same, attended by a considerable number of Friends and others. And as the memory of the righteous lives, so the memory of this our worthy parent is precious with us.

Her Journey from Maryland to Pennsylvania, Albany, in the Province of New York, and some parts of New England.

I set forward on this journey, the 29th of the 8th month, 1756, accompanied by Ruth Holland. We rode about fifty miles this day, and lodged at James Brooke's. The next day were at Sandy Spring meeting, which was a solid, good meeting, wherein my heart was comforted. In the evening we had a sweet, comfortable meeting in James Brooke's house; his wife not being able to go to meeting—she having been helpless about three weeks with the rheumatism. From thence we went home with William Ballenger, and staid that night. Next day attended their meeting, which was close and heavy. In the evening we crossed the river Potomac, and the day following, were at Fairfax meeting, which was a sweet, heavenly season. From thence we went with several Friends to Mary Janney's, and dined. In the evening crossed the river Potomac again, and lodged at William Matthews'. The next day we

went to Manoquacy meeting, which was hard and close; darkness seemed to cover the earth, and gross darkness the people; yea, I think I never was made more sensible of the darkness of Egypt. But, Oh! the Lord was pleased to give me renewed cause to praise his great and holy name: He arose by his ancient love and power, and divided the light from the darkness;—giving ability to divide the word aright, and to set forth the state of the meeting;—several things being among them which are contrary to our holy profession. When I signified to a friend, that I was ready to admire that such things should be mentioned among us as a people, he told me it belonged to some professing with us. This was cause of sorrow of heart, to think that any who had been acquainted with the peaceful government of Christ, should join with wars and fightings, bloodshed and revenge.

From this meeting, I went home with Richard Richardson, and dined; and from thence with several other Friends, went to Fredericktown; over which my heart mourned, and I could not be easy without having a meeting there; which I had the next day, to good satisfaction. After which, accompanied by several Friends, we proceeded to Pipe Creek, where I met three of my dear and well-beloved daughters; one of them being married. She and her husband went with me to a friend's house, where one was nursing, and the third with some Friends from the meeting I belonged to, came there on purpose to meet me. We were glad to see each other, and sat down together in silence, with the sick friend, to wait upon the Lord. And blessed be his great and holy name, he was pleased to manifest his love

among us, to the comforting of our hearts. From thence, in company with several Friends, I returned to my son-in-law Allen Farquar's, and staid that night. Next day was at their meeting at Pipe Creek, which I think was a solid, good meeting. I also staid that night with my children; and the succeeding day, with my dear companion Ruth Holland, and some other Friends, I set forward for the back settlements in Pennsylvania; where we had several meetings, most of which were dry and heavy, except one that was held in a Friend's house—which was sweet and comfortable.

After this meeting, we went to York town and dined. Then, unaccompanied by any Friends, we came to Wright's ferry and lodged. Next morning we crossed the river Susquehanna, but no Friends with us—I thought the Friends (so called) at the ferry, were too rich in the things of this world, to have any time to go with us, poor pilgrims. So we pursued our journey to Lancaster, alone. My mare fell down by the way, but through Divine mercy, I was preserved from being much hurt. At Lancaster, we were kindly received, and had a sweet, solid meeting there—and when we left it, they took care to provide us with good company to Maiden Creek and Oley meetings; which were sweet and good. We also had a comfortable sitting with Abigail Willis, who had buried her only son, a few days before. From thence we came forward towards Burlington. Lodged one night at John Potts's, and two at Isaac Bolton's. Then proceeded to attend the Yearly Meeting at Burlington, where I met many of my old acquaintances, and loving friends. This was a large, solid, good meeting. From this place we

travelled to New York, and had one meeting there. Then crossed the Sound to Long Island; where we had many sweet, comfortable meetings—and Friends were kind and loving to us. Leaving this Island, we returned to the Main; but not feeling easy to go on without visiting the city once more, notwithstanding we were then twenty miles beyond it, we came to it again, where we met two women Friends, who had been on a religious visit to New England, and some other places—Jane Hoskins and Susanna Brown; whom we had before met on Long Island. They being about to return home, gave us an opportunity of writing to our friends. We now had another meeting in this city, which would have been to good satisfaction, had there not been an unskilful blow, struck by an instrument from Rhode Island, which marred the work, and brought a cloud over the meeting. After which, we went to Mamaroneck on the Main, having visited one Yearly Meeting and thirty-six other meetings, and rode five hundred miles and upwards.

From this place we set forward on our journey, accompanied by John Cornell, a choice young man. Were at eighteen meetings more—divers of them were solid, good meetings. Notwithstanding we were sometimes brought down to the bottom of Jordan, yet, blessed be the Lord, he gave us from thence, memorials to bring up to his honour, the renewing of our strength, and comforting the mourners in Zion. One of the before mentioned meetings, was a Quarterly meeting at Oblong, where we met our dear friends, Esther White and Grace Fisher, from Philadelphia: this was a solid, good meeting, several of other persuasions being present, who be-

haved sober and still. After this meeting, I went with my dear companion and other Friends, to Zebulon Ferris's and dined. After dinner, as I was sitting reading a passage in the Rise and Progress of Friends in Ireland, my companion came and said to me, "shall we return to James Trip's?" where we had lodged several nights. The Lord knowing what he was about, laid the weight upon her, for he is a merciful God, who knew the weakness of my body and the tenderness of my heart, so that he kept his intention out of my sight. For when we got there, and beheld all the rooms of the house full, my heart seemed easy and cheerful. But something moved softly on my mind, to contrive for the people to sit down. So I sat down with them, poor and empty, but truly given up to the will of the Lord, to be disposed of as he might see fit. Thus I sat, until the blessing of his sweet spirit fell upon my companion, and bowed her heart in awful prayer. Then did the living Lord God quicken my heart, and awaken all my senses, to set forth his praises and merciful dealings with his people: and Oh! may praises be given to his blessed name forever, who gave us a full reward for all our trouble. During our stay at Oblong, the Friends where we lodged, buried a daughter, who left eight children:—and notwithstanding their trouble was great, yet they were very kind to us. And, Oh! saith my soul, may the Lord bless them, and their poor motherless grand-children, and feed their souls with living bread, as freely as they fed us poor servants, with temporal bread.

Previous to this Quarterly meeting, I was so concerned to go to Albany, that I could not rest, day nor night, until I freely gave up to go—which I did;

and rose one morning, about a week before the Quarterly meeting, with that intention; but before I was dressed, my heart grew easy, and rested in sweet peace, which made me think the Lord would accept the will for the deed. But on the last day of the Quarterly meeting, as I was walking up the hill to the meeting-house, I seemed translated into heavenly joys, and, as though I saw myself standing in Albany by the army, and heard the General, when he saw us, command his army to shout for joy, and give glory to the God of heaven, who had remembered them. From this time my concern increased, and grew so heavy, that I found there I must go, notwithstanding I sought out all the little places wherever Friends had had meetings. But alas! this would not do; my heart was yet heavy, and ran towards the British army at Albany, and by no means could I see my way home, though I strove much; and the more I looked towards home, the darker it became, until I freely gave up; then my heart grew easy; for blessed be his worthy name, he made way for me, and opened the hearts of my dear friends at Oblong and Oswego, who provided horses for us, and three of them went with us—Joseph Irish, David Hoeg, and Allen Moore.

On the 13th day of the 11th month, 1756, we set out for Albany, and went cheerfully on. We had not rode many miles, before I saw the mountains covered with snow; but I can truly say, my heart was filled with the Father's love, which overflowed in the secret thereof, to give praises to my holy and ever blessed Master, who had so mercifully favoured me, in opening the way before me. And Oh! may praises be given to him whose mercies endure

forever. We rode this day about twenty-five miles. Stopped at Jacob Maul's, a Dutchman, who entertained us as kindly as if he had been our brother; though he professed not with us. May the Lord, saith my soul, in blessing, bless him, and in multiplying, multiply of his mercies to him and his, forever; I think there is a blessing due to him, and all such who entertain the Lord's servants: for they that do it to the least of his, do it unto him. We had a meeting in his house, greatly to his satisfaction. From thence we proceeded to Albany; and had to admire how the Lord provided for us, in meeting with kind entertainment by the way. When we got opposite the city, we stopped at a house, wherein was an old man, who discoursed very kindly with us, and said to the people of the house, and others who were standing by, "these are Friends—they call themselves so—and indeed they are friends to all mankind—and a quiet, peaceable people they are." After putting up our horses, we crossed the North river to the city, wherein we were all strangers; yet we found a house where we were kindly used; and this evening, which is the 16th of the 11th month, we sent a few lines to the Earl of Lowdon, to know if we might have a meeting with him—which he readily granted—and a sweet time it was. He was put in mind who was the Preserver of all mankind—to which he readily agreed—returning us thanks; which I know, through Divine mercy, belongs to God alone, who willesh not the death of him that dieth, but rather would that he should return, repent and live. Thus do his mercies endure forever. Oh! that all men would be so wise, as to

bow to the adorable name of God, whose mercies endure forever.

But notwithstanding we were so highly favoured, two of the Friends who went with us, let in fears, by reason of the small pox being in the town, which darkened the work in my view, occasioning a cloud to come over me and the work; under which I was afraid to go on, remembering Israel was not to move while the cloud was on the tabernacle. Therefore we set out to return back. But the weight of the work, under which I had travelled for many months, fell on a young man that was with us, so that he was scarcely able to mount his horse. I saw his countenance was fallen; but did not know the reason until we had rode several miles; he then mentioned to me how it was with him. I told him I should have been exceedingly glad if he had spoke but one word on behalf of the cause. I said, I was ready to go on with the visit, but none of you speaking one word, discouraged me, and made the work seem so foolish in my view, that I could not go forward. He said, he thought he could not have come away, until it came into his mind, that perhaps I might write to them.

After this, we rode on almost to Oswego; when the weight fell on me again, and no way could I see home, without returning to the city of Albany again. And great cause have I to praise the name of the Lord, who prepared a way, the second time, for us to visit that city; which no Friend had visited before us. The above mentioned young man and Zebulon Ferris, returned there with us. These two young men were endued with a measure of that spirit which David had, when he went out against the uncircum-

cised Philistines, and said "why should any man's heart fail him"? Thus, were the two striplings clothed with valour for the Lord, and his truth upon the earth;—and their hearts being filled with zeal for God, they proclaimed in the streets of Albany, "a meeting to be held by the people called Quakers, in the city hall." Thus, did the Lord make them • instrumental for our help, in his work. May he preserve them in his holy fear, that they may be as fixed stars in the firmament of his glory, saith my soul. We had five meetings in this city of Albany, and the answer of sweet peace for our labour; yea, "beauty for ashes, and the oil of joy for mourning." So did our holy Master reward us an hundred fold in this world; and if we hold on in well-doing to the end, life eternal will be ours in the world to come.

From this place we returned towards home; and at the ferry, met about two hundred and fifty soldiers, who were marching towards the city. When we came in sight of them, the love of the Lord to their souls, filled my heart in such a manner, that I seemed not clear without desiring them to stand still; which the captain refused, saying, "I can't, nor I shan't for nobody." Then did my peace return to me again, and I went cheerfully on, feeling myself clear of both them and the city. And notwithstanding the weather was cold; and the roads rough, yet all was made so easy, that my heart was often filled with such secret joy, that I had to admire the wonderful works of the Lord toward me, a poor simple handmaid. We rode pleasantly on, and had one meeting, among a raw people, between Albany and the settlements of Friends—where my beloved and

holy Master, was pleased to give me strength to speak well of his name. From thence we came to Oswego, where we had a good sweet meeting. Then came to Oblong, where our dear friends received us very kindly. We staid here three days, and had two meetings, which were in the main, good seasons, especially the farewell one, which the Lord crowned with the diadem of his love.

This being the 5th of the 12th month, 1756, we have rode one thousand and ninety-four miles, and attended one Yearly Meeting, and seventy-six smaller ones. Next day, in company with several Friends, we left Oblong, and got to Samuel Field's that night; having been at one meeting on our way there. Here we staid until the succeeding day; then came to Joshua Cornell's. On the road my mare fell down and threw me, and though I was stann'd for some time, and continued weak many days, yet through the care of two very kind Friends who accompanied us, and the Friends whose house they took us to, I mended fast, so that I was but one day still. This made my dear friends unwilling that I should return home, on this creature; and therefore, they provided another more suitable for me; so great was their care over me, or rather so great, may I say, was the care of my ever blessed Master towards me. Who would not serve him? for his mercies endure forever.

From Joshua Cornell's, we went to Mamaroneck meeting, which was sweet and comfortable. Staid two nights at John Stephenson's, near the meeting house, and was kindly entertained. He and William Mott accompanied us to New York, where we staid two nights, and had two meetings—one in the meet-

ing house, and one in the widow Bowne's house, which were comfortable meetings.

On the 13th of the 12th month, in company with Joseph Delaplaine and John Haydock, we left this city—crossed the Bay, and came to Joseph Shotwell's at Rahway. Next day had a meeting there; and the day following went to Plainfield meeting. These were heavy,—sorrowful meetings to me, owing to an expression of a near and dear friend of mine, whom I had a good esteem for; he reading some of the letters which my friends had wrote to me, said it made him think of James Naylor; which struck me to the heart, and laid me very low, that I could not readily recover; it being my weak side soon to be cast down, especially by near and dear friends who I trust are watching over me for my good. From Plainfield we went to John Webster's and dined, then home with Abner Hampton and lodged that night. Next day rode to Whippeney and had a meeting at Mendham. Lodged at William Schooley's, whose son Robert, and Benjamin Shotwell, went with us to the Great Meadows, to Richard Lundy's: staid there one night, and attended their meeting at Hardwich,—the forepart of which was a very low, baptizing time; but towards the conclusion, I was favoured to witness the arising of that ancient Love which gives victory over the world, death, and hell; and under the influence thereof, we were favoured with a sweet, comfortable season. From this meeting we went to Robert Willson's, where we were weather-bound some time. From thence we travelled with the before mentioned Friends, Benjamin Shotwell and Ebenezer Willson, to Samuel Large's, at Kingwood. Staid there

three nights, and had two meetings, one in the meeting house, and one at Samuel Large's; which were good, satisfactory opportunities—wherein Benjamin Shotwell appeared the first time in public. From thence our well esteemed friend Samuel Large, took us in his sleigh to the next meeting, which was about fourteen miles, and within six miles of Kingess ferry. Next day crossed the river Delaware, and came to John Scarborough's at Buckingham, and the day following, attended their meeting, which was small, sweet and solid. After this meeting, we went to John Watson's and staid there two nights; from thence, accompanied by John Watson, junr, we came to Philadelphia, where our dear friends received us kindly. Here we staid one meeting, and then, in company with Edward Stabler, from Great Britain, set forwards toward my home.—Lodged two nights at Joshua Johnson's, at London Grove, and attended one meeting there; the early part of which was close and heavy, but ended well. From this meeting we went with several other friends to Joshua Pusey's and dined,—thence to James Brown's, at Nottingham, where we lodged that night. From there we came to William Cooke's, where we were kindly received—though the master of the house was not at home, he being gone to accompany John Hunt (from Great Britain) to Virginia, who was travelling in the service of Truth—we lodged this night at William Cooke's.—When retired to bed, my mind was turned inward in a very solid, weighty manner, and made renewedly to remember my own weakness; desiring my sweet and holy Master might be pleased to give me strength to bear with patience, whatever he may suffer me to

be tried with, on my return home; where we arrived the 4th of the 1st month, 1757—(having had ninety-one meetings) and, through Divine mercy, found my family well. Thanksgiving and praises to him who is the strength of his people, and who was pleased to go before us, and open the way, to the praise of his own name, who is God over all, blessed forever—Amen.

An account of her Travels, Trials, and Exercises, whilst on a Journey from Maryland to Pennsylvania, New Jersey, some parts of the Province of New York and Albany.

I set out from home on a journey to Pennsylvania and some parts of New Jersey, the 3d of the 12th mo. 1757; not knowing it would be required of me to visit some parts of the Province of New York and Albany, as it afterwards turned out. First, visiting the back meetings of Friends in Pennsylvania, I lodged one night at George Matthew's, two at Allen Farquar's, one at John Everit's, one at John Mickle's, one at Alexander Underwood's, one at William Griffey's, one at John Garrison's, and three at Nathan Hughes' in Yorktown.—Then crossed the river Susquehanna, and lodged three nights at Isaac Whitelock's, one at James Smith's, one at Joseph Dickinson's, one at John Clemson's, two at Robert Miller's, one at Robert Vallentine's, one at Samuel Lightfoot's, one at Dennis Wheaton's, (the last of whom was so kind as to present me with a choice book, called "No Cross No Crown") three at Benjamin Pearson's, in Reading, one at Ellis Hughes', one at Thomas Lee's, one at Joseph Walker's, one at

William Edwards's, one at Morris Morris's, and two at Stephen Twining's.

The 4th of the 1st month, 1758—we have visited twenty-seven meetings, mostly to our satisfaction. This day we crossed the river Delaware at Pursley's ferry, near Durham, rode to Oxford, and staid one night. Then went to the Great Meadows, and attended one meeting there. From thence to Samuel Schooley's, and had a meeting in his house. From this place we came to the Drowned Lands, and had a meeting in Elijah Collard's house. Thence to Rockaway—a road and place rightly named; for it was the rockiest way that I ever rode in all my life, for so great a distance. We had one meeting at this place,—where we were weather-bound one day. From thence we came to Rahway—when I hoped to have returned towards home. But alas! when I gave up thereunto, my heart grew heavy, and it seemed as if my breath would have been taken from me; yea, all my body was filled with sickness, as if present death was approaching. This brought great heaviness on my mind; and great was the strait I then was in, under which my flesh and bones trembled, fearing I should offend the Lord, also a fear of offending my dear and tender brethren, because my certificate extended not so far as my concern: I being led along beyond my expectation.—Notwithstanding an awful fear struck me soon after my certificate was signed, that I should have to go further than I had before been apprized of, which occasioned me to say something thereof to some of the Elders, who said they wished to have had one word more in the certificate; but desired me not to come home uneasy, for that one word being left out.

Now, solemnly weighing the matter before the awful Judge of Heaven, my spirits being melted down, I cried out in the secret of my heart, O Lord! what shall I do! This being all I seemed to have power to say at that time. But in a little time he gave me strength to write a little of my mind to the Friends present, and a young man whom the Lord had provided, (insensibly to himself,) to go with us. These dear Friends seeing, and sensibly feeling with me, some of the pain and anguish of heart I underwent, encouraged me in a very tender manner, and provided for the journey.

On the 17th of the 1st month, 1758, we set our faces towards the north; and I have to say, the blessing of the Lord went with us, which filled my heart with praises and thanksgivings as I rode on the highway, to Him who lives forever and ever, who never leaves nor forsakes them that put their trust in him. After leaving Rahway, we rode about eleven miles and stopped at a tavern in Newark, where the people seemed very kind, and discoursed freely with us. As I sat and took a steady view of the old people, and their sons who were grown up, I saw there was something in them that might be wrought upon, which gave me strength to ask them whether there were any of the people called Quakers, in that town?—They answered, “no.” I then inquired of them, if they thought we could have a meeting among them? They answered, “yes, they believed readily.” So one of the young men went with our friends to the Justices to see if we might have the court house to meet in—which he readily granted, and told them he would stand between them and the rest of the Justices, as it would be difficult

for them to go to all of them, and that he would attend himself, for the encouragement of others, and would cause the bell to be rung at the hour appointed for gathering. This he did,—though our friends did not request it, but left him at his liberty. At this meeting, there was a considerable number of people, who behaved very well, all things considered, excepting one man who was drunk—he made some disturbance; but the magistrate spoke to him, and told him if he was not more peaceable he would send him to jail. This behaviour of the Justice was so commendable, that I could not forbear speaking in praise thereof in that place. This town is inhabited by a number of civil people, who, I think, are worth visiting. After meeting we returned to the inn, and had a sweet sitting with the ancient people of the house, their sons, and divers other young persons who were there. When we parted they wished us well, and desired us to call and see them if we came that way again.

From this place, we rode towards the north, without having the least knowledge of any Friends living that way, otherwise than the secret suggestions in my own mind pointed out this way to me:—on which having rode several miles, we came to a ferry, near which was a great road leading more northward, when my dear friends turned to me and said, which way now? Then I stood a little while to feel which way the Truth, my guide, would direct me; which pointed towards the great road; and after riding several miles thereon, I said to one of the friends of our company, I do believe there are some Friends living this way. He said he believed not, for he had not heard of any. To which I replied,

that may be, neither have I, yet I do think there are some. Shortly after this, a man overtook us, who seemed free and affable, and after some conversation, he inquired which way we were going. I then asked him if there were any Friends, the people called Quakers, living that way? To which he replied,—“Yes, about eight or nine miles on the road you are now travelling.” This was a great comfort to me, renewing my love to my good guide, who had bent my mind so strongly towards the north: we then rode cheerfully on, speaking to each other in praise of our blessed guide, who leads in paths we know not of. Thus he is pleased in mercy to send his pastors to his tender lambs in the wilderness, to feed them that they may grow in grace and in the knowledge of God and be saved. This night we came to a tavern, where we met a very kind young man, who lived near the Friends we had heard of—and on the 19th of the 1st month, he conducted us to a Friend's house.

Next day we had a meeting there, in which the Truth was set over the heads of its opposers, to the satisfaction of the living among us. There being some of that spirit in the meeting, who strove to oppose the blessed truth of our God, which is going forth to gather sons from far, and daughters from the ends of the earth. The people were invited to Christ, the true and living way, and not to give their money for that which is not bread, nor their labour for that which satisfieth not; but to come, buy wine and milk, without money and without price, and not to be so weak as to hire such as were worse than themselves, to direct them to the way of life and peace. A Presbyterian priest was present, who hear-

ing the way described, without money, it touched his interest, which raised the lying spirit in him, that coveted money more than the welfare of souls. After this meeting, as we sat at dinner, he began to vent himself—asking me, where I lived? I civilly told him. “Have you,” said he, “read Paul’s work?” I answered, yes. “Well,” said he, “and what do you with that text, (naming it) or don’t you choose to meddle with it.” I told him I took it as it was. If he had said so in one place, he, in another, recommended several women, as fellow labourers in the church—and the prophet spoke of the day that was to come, when the Lord would pour out of his spirit upon sons, and upon daughters, on servants and handmaids; and I did not think it was reasonable to suppose that the scripture contradicted itself. But he still sticking close to that text of scripture, where Paul says, “I suffer not a woman to speak in the church”—said, that the word “*a woman*” excluded all women; and he was sure the Lord never sends any women. I asked him if he was sure the Lord did not send me? He said, “Yes, I am sure he did not, nor any other woman.” I then asked him, by what he was sure the Lord sent me not? “By the word of God,” said he. Seeing, replied I, thou art so sure that the Lord sent me not, I desire the favour of thee, to inform me who, and what it is, that fits and qualifies a man to be a gospel minister? “Why,” said he, “the Lord, by the influence and revealing power of his spirit.”—Well, said I, now we agree in one thing, and if so, why could he not qualify a female, as well as a male, inasmuch as male and female are all one in Christ, and without him none can do any thing. “I know

he can," said he, "but *can* and *will* are two things; he can drown the world, but he won't." I told him, that was nothing to the purpose; he had confessed the truth, and that was enough. He seeing himself shut up, strove to turn and twist another way, and after a great deal of frothy discourse, he said, "tho' a man may have all the qualifications the Lord can give him, it's not sufficient." I then queried with him, what more could be done? "Why," said he, "the laying on of the hands of the presbytery, as said the Bible." I desired him to show me that place; but he excused himself, saying, "time won't allow thereof." Well, said I, if not, I desire that thou nor nobody may be offended at me. If they don't like what I have to say, leave it: I don't want their silver, nor their gold. "Ahl" said he, "money is in the case; you knew I was a minister, and intended it for me." I answered, thou art mistaken again; for I assure thee, I knew not that there was a minister in the meeting; so that this is as false a conception as the other. With that, several persons being there and seeing him so mistaken, could not forbear laughing; and he finding himself mistaken, walked into another room; where Benjamin Parvin, who travelled with us, went with him. The priest, after asking him many other questions, queried with Benjamin, if he had peace of conscience in accompanying us? To which he replied, "Yes, I never enjoyed greater peace in all my life." "Well," said the priest, "you are under a delusion, or I am greatly mistaken." There came with the priest, a doctor, a young man of a tender spirit, and after the priest left the room, he seemed to want to vindicate his cause. I looked steadfastly in his face, and said,

young man, there is that in thee which tells thee better. Why wilt thou dwell in a dead faith? Is the devil stronger than God? No; said he. Well, said I, why canst thou not have a living faith? for did I believe I must unavoidably live in sin all my days, I never would hire a man to preach for me. After some more loving discourse, he said, he wished he could have more conversation with us, and desired we might meet again in a place of peace, where we might never more be parted. He then left us.

The next morning we set forward on our journey, with William Noble, a friend, who went with us about ten or eleven miles, to put us in the right road, the snow being very deep, and the road not broke for the most part of that distance. He was so kind as to accompany us to the great road, where we could not miss our way, which we took very kind. Then he returned, and we went on to Nathaniel Sands's, where we staid that night, and next day had a sweet comfortable meeting there, they being the offspring of Friends. They acknowledged their great satisfaction with our visit, and behaved very kind and loving to us, greatly desiring they might be remembered by us, and all Friends that might travel that way. I told them I did believe they would be remembered both by us and other servants of the Lord, if they stood faithful for the Truth, and would not balk the testimony—for it is faithfulness that he delighteth in.

From thence we travelled to Lattentown, and a very cold day it was, and very cold, hard meetings we had at that place; one at the widow Latten's, and one at her son-in-law's. From thence we went to John Fowler's, and had a good, satisfactory meet-

ing. Then went to doctor Jones's, and had a meeting there. After which we went to New Windsor, and had a satisfactory meeting there; and the next day had another meeting at the doctor's—who was one of the offspring of Friends—but he was gone off so far, that I fear he will not be gathered to them again. From thence we went to Joshua Sands's, and next day had a large, satisfactory meeting. At this place, there was a country schoolmaster who strove to vindicate the cause of the devil—but his foundation being sandy, he soon run aground, and caused himself to be laughed at. Scorn and derision is the portion that all such will have in the end, who rise up against the holy truth of God: but blessed and happy for ever shall all those be, who stand up for the truth, and seek true judgment.

From this place we set forward, and went on towards the north, travelling through very deep snow; but were preserved from falling or any hurt, though the creatures often blundered on their knees. We were favoured with the company of two kind friends, who were very careful of us, and we met with good entertainment for our money, which we esteemed a favour,—a favour indeed! which divers of our early Friends and worthy elders many times could not obtain. The desire of my heart is, that we who have succeeded them, may prize this the day of great mercy, and dwell humble before him who is the giver of these and all other mercies. We travelled on till we came to a place called the New Parts, where we staid all night; though the heads of the family were not at home, we spent the evening to good satisfaction,—part in solid conversation with their sons, and the remainder in reading. Next morning, having

signified our willingness to have a meeting in this town, some of the people being very desirous we should, they went and sought a house, in which we assembled. After meeting, some came and desired to know if we would have another meeting after dinner.—We told them, no. The poor man where we lodged, requested us to stay and dine with him, which we did; and when taking our leave of him, we offered him pay, but he would not take it, but wished us well, and desired that God, in mercy, might go along with us, and prosper our journey. Thus we parted in much love and tenderness. After this, we came to Esopus in the evening, and finding it was the mind of heaven that we should stay and have a meeting there, our brethren, who accompanied us, went to the sheriff, to ask the grant of the court house to meet in; which he readily granting, the hour was appointed and the people acquainted therewith. But the priest and deacons hearing thereof, were offended, and caused the sheriff to come and tell us, we must not have it; for which he expressed his sorrow, and strove to get a private room; but all being bribed by the priest, made some excuse. So we prepared to go on; but God who loves man's welfare, better than man doth himself, moved on the minds of several young men, who were so sorry to think we were like to go away without having a meeting, that they sent one who had a sword by his side, to tell us there were several sober young men of the town, and several soldiers, that would be very glad to hear us, and desired us to meet with them in the market house, as that could not harm any body. Our dear friends seeing the earnest desire of these young men, went to the

:

colonel, to see if he could be assistant to us. He seemed surprised to find that any should be against our having the court house, and said, it could be no offence to any, unless they were bigots, and desired them to tell the sheriff from him, to let us have the court house; but if he would not, we should have his barn in welcome, rather than we should be disappointed—of which they informed the sheriff: but it proved in vain. So we went in colonel Horsbrook's barn; to which meeting he and the sheriff came, with a multitude more, and a good, satisfactory meeting it was, considering the time and place.

My good Master, from whom I expect all my reward, gave me sweet peace, when I came out of the barn. After we returned where we had lodged, the landlady offered me some money; and I, supposing our friends had overpaid the reckoning, and that there was some change remaining, asked her what it was for? "Why," said she, "you must have some. I looked for the plate in the meeting, intending to have gathered some for you there." I told her, no; by no means; we never received money for preaching. "No!" replied she, "why it's our way." I then informed her, we maintained our poor, and if any of our ministers were poor, we helped them as we did the rest of our poor; but paid none for preaching. So we parted in love, she and her husband wishing us well, and that God might bless us, and give us a prosperous journey.

It being near sun-set when we left this town of Esopus, we rode about nine miles, and having missed our road, and night overtaken us, we stopped at a small house, where we were kindly used. Next day we travelled within twenty-nine miles of Al-

bany, and staid there that night, and the day following we got within eight miles of the city; but the weather being boisterous and stormy, and the snow deep, we did not get to Albany till next day, being the 4th of the 2d month, 1758; but I can truly say, I entered the city in much heaviness of spirit, and was ready to fear that it would be said to me, who has required this at thy hand? Under this awful fear, I walked up and down until towards evening; when a still small voice run through me, which I had sometimes heard on the road,—*Be still, be still.* I was fearful lest I should bring dishonour on the Truth, considering how I left home, and how I had been led along, and durst not turn back, notwithstanding I expected when I came out, to have returned home in a few weeks. Under this trouble of mind, a secret voice again ran through me, *be still, be still.* This sweet voice I strove as much as possible to obey, and found great peace in it, being favoured with a sense and sight that the Lord had opened our way before us, and that we were in the path of our duty. And when my mind was freely given up, under a belief that I was in the way that the Lord my God would have me to go, I never lay down in sweeter peace, since I had a knowledge of good and evil.

We had several meetings, in this city: one on the 5th, at the court house, and another on the 6th, at the city hall. These were small meetings, by reason of the coldness of the weather, and coldness of heart, in the people, who were more afraid of hazarding their bodies than their souls; and seemed more ashamed to be seen serving God, than the devil and the world; which occasions hard work in their meet-

ings. After dinner we had a meeting at the Fort,—having obtained general Abercromby's permission therefor. The next-day, which was the 7th of the month, we entered the town of Schenectady, wherein we were all strangers; and it seemed a great cross to the flesh, yea, so heavy to my heart and mind, that I entered it with tears, and my spirit mourned over it. But notwithstanding it was a close undertaking in that season of the year, the weather being cold, and the snow between three and four feet deep; yet the Lord made way for us, and opened the hearts of the people, so that they behaved very kind to us, and our landlady told us, she wondered how we could bear to travel in such cold weather; it must be, said she, for some extraordinary thing. Yes, replied I, it is for the Lord's sake.

Having refreshed ourselves, my dear friends went out to see if we could obtain a meeting in the town. But it seemed much harder to persuade people, in this place, to serve the Lord than the enemy, if the tree is to be known by its fruits. However we obtained four meetings here, one of which was held in the tavern where we put up. This meeting was chiefly composed of soldiers, who behaved very solid, and were desirous we should have more meetings among them. But not being provided to stay any longer, we took leave of them. They tenderly wished us well, and that the Lord might be with us, and prosper our journey.

Notwithstanding I had strong desires to visit Fort Edward, yet we thought necessity would oblige us to turn towards home; but God, who never forgets his own seed, though their lots may be cast, as it

were, in Sodom and Egypt, provided a way for us to go, unlooked for and unexpected: for just as we were about to get on horseback, an old acquaintance of mine came in, who had not heard of us, until a few minutes before; he was glad to see me, and desired us to stay another night. I told him, it was so expensive that we could not, if we intended to get home: he desired us not to straiten ourselves on that account, for he could help us to what we wanted.

Here I saw all excuses were turned out—which brought a great weight and trembling on me, and also on some of my dear companions. When I had renewedly to see, that the Lord's tender regard was to the poor spirits in prison, and that it was his mind and will, that his everlasting gospel should be preached to them, for their encouragement, and the renewing of their strength: also that the wicked and rebellious should be warned, that in the day of account, they might be left without excuse. Thus the Lord provided for us, and we set forward, though we did not feel quite easy in going away that night; but considering our circumstances, we thought it prudent to make what speed we could: though many have made more haste than good speed, which seemed our case at that time. Being sensible no man ever spent time or money better, than in the service of an almighty God, I often said in the secret of my heart, while on this journey, if I had fifty pounds, I would freely spend it, O Lord, in thy service; yea, I would stay at every place where thou might send me, until my heart should be made quite easy; for thou art good above all.

From Schenectady, we returned to Albany, and

on the 10th of the month set out for Fort Edward, where we arrived the 12th, and were kindly received. After dining with an officer, a name-sake of mine, myself and companions were invited to drink tea with the colonel, captain Gordon, and divers other officers; though I did not practice drinking tea, yet I found freedom to go and see them.— We had seen captain Gordon the day before at Fort New George, at which place we had a large, solid meeting. When we entered the room, where the colonel and his friends were assembled, they rose up, paying their compliments to us. But my mind was kept quiet and still, hoping to have some service for the Lord among them, which so fell out. For when our Friends, who had been out to appoint a meeting, returned, and informed us the people were gathering, the company rose up to go; but my heart being filled with the Father's love, who would that all should be saved, I requested them, if it was no offence, to sit down a few minutes, as I had a few words to deliver to them. To which captain Gordon replied, "It's no offence—we are all willing to hear what you have to say." This ended, I hope I may say, to good satisfaction. Then we went from the Fort to an Island, where we met about five or six hundred people, and, all things considered, it was a solid, good meeting. The minds of the people seemed so gathered down, that they stood as if they did not know how to part. After meeting, divers, both officers and others, spoke kindly to us; and major Rogers, very kindly invited us to his dining room,—where he had prepared tea, coffee, chocolate, and other things to treat us with; and having provided lodgings for us, he accompa-

nied us thereunto, and ordered his waiting man to see that we had every thing we wanted.

Thus the Lord made way for us, and the people were kind to his poor pilgrims. Next day we returned to the Fort, and breakfasted with captain Gordon and several others, who had engaged us the day before. After breakfast, we endeavoured to have a meeting in the Fort, but could not, only in the officers' room where we had before had a little opportunity, and having done what we could, we took our leave. But I can truly say it was with pain of heart, seeing and feeling that our meeting had been too much in secret; for my good Guide gave me to believe, it ought to have been in the middle of the Fort, there being several hungry souls there, who were not allowed to come to meeting. A tender hearted man in the Fort, said there were many therein who would be glad to hear the Gospel preached; and when we took our leave of him, he said to us, "Your visit has been very acceptable to many here. Farewell: and may the Lord God go with you, and prosper your journey."

From this place, we travelled to Fort New George; the sun being down and the weather cold, we staid there that night, and had another meeting. I have reason to believe the Lord has a seed in that company. Their kindness to us was very great. Oh! that God in mercy may be pleased to gather them out from among the dross, and set their feet on the banks of deliverance, where they may worship him with freedom of heart. Next morning we went to another Fort, at a place called Stillwater,—where we went into the captain's room:—he welcomed us to the place, ordered us dinner, and behaved very

kind. After dinner we mentioned our business, desiring to have a meeting, and consulted him where it would be best to hold it. He said, in his room—and went himself and called in the soldiers. They seeming shy, he spoke cheerfully to them, and said, “Come forward, my lads”—which they did until the room was full. The captain and they all stood—which mark of respect I kindly acknowledged to them—when the captain replied, “You are heartily welcome, it’s only our duty.”

From thence we returned towards Albany, and lodged by the way at a young man’s house where we had hay for our beds. Next day we got to Albany to dinner, and in the afternoon set out towards home: but it was with regret of mind, and I had not travelled far, before a great weight of trouble fell upon me, so that I thought I could freely have given almost any thing to have been back there again; for I was made sensible I had bent my mind too soon towards home, looking too often on my own weakness, and wanting to lay off that sharp cross of travelling among the army, and ill-behaved inhabitants; the last of whom behaved worse to us than the army, particularly the priests and deacons, who strove as much as lay in their power, to hinder us from having meetings. Thus we travelled on about eighty miles to a settlement of Friends. But Oh! alas! home was hid from me, and I knew not what to do; our creatures were much fatigued, and our money gone; so that I thought I must go home if it was through the dark: but thinking on this wise a day or two, I grew very sick throughout my whole body, insomuch that I thought I must die. Thus I lay very ill, when divers Friends came to see me,

and had a meeting with me. In this meeting my heart was much broken down, fearing I should lose favour with the Lord. But after this, a dear friend came, and kneeling down by my bed side, said to me, "Dear friend, if thou hast a mind to go back again, don't let it trouble thee, for I see a way can be provided for thee to go." I told him, I feared it would be too much trouble. He replied, "No; don't thou be concerned about that;" and so bid me farewell. At that instant my heart got easy, and settled down in peace. Then I grew better, and next day went to meeting, where I was favoured to speak a few things in praise of my righteous Master, who never leaves nor forsakes those who put their trust in him. Eternal glory be given to his ever worthy and glorious name, has my soul renewed cause to say. From this meeting we went home with the widow Moore and her son. In the evening several Friends coming in, after a little solid conversation, we fell into silence, which at that time I seemed in no wise to desire, being weak in body and poor in spirit: yet I thought if the Master has commanded this silence, it's my duty to submit: and after weighing the matter, and finding freedom to join therewith, I observed we were in two rooms, which did not sit quite easy on my mind, as one would hold us. Then I told the friends, if they desired to wait in silence, it would be most proper for all to sit in one room. To which they agreed, and we joined companies. Then my heart became easy, and I sat in a sweet cheerful frame of mind, until it pleased my Master to impress we with these words, "Formality never did me any good." With this, all my senses were awakened, and my judgment renewedly

informed, to set forth what it is that gives true peace, and makes valiant for the Lord and his Truth upon the earth. It was a night to be remembered—an opportunity sealed in the sight of God, who in a little time after manifested his care towards us poor pilgrims; for as we were returning to the Friend's house where we had had a meeting the day before, one slay overset, and the horses ran against it, broke it to pieces, and jumped in upon us; however we received but little hurt, considering the danger we were in. Everlasting praises be given to the name of the Lord forever.

Next day, we prepared to return again to that painful city Albany, a painful one it has been to me for many months. Our dear Friends at Nine Partners were very kind in fitting us out for this journey, yea, they seemed as if they could not do enough for us. May all praises be given to the Author of all good. Things in this part of the country being unreasonably dear, those Friends provided us with many necessities. Our horses also being much fatigued, Friends kept them, in order to recruit them; and Jacob Watson, a young man from England, lent us his. On the 1st of the 3d month, we set forward towards Albany again. Next day we got within eight miles of it, and breakfasted at the place where my poor distressed son was. On the 3d, we entered the city of Albany, over which my spirit groaned, and I was smitten with a fear that they would not repent; notwithstanding the warnings they had had,—the storms which seemed to hang over them, and the many that had heretofore fallen upon their borders, until their houses were laid in ashes, and their streets ran down with blood.

This awful fear on their accounts, made my heart, flesh and bones to tremble, the most part of one day, before we obtained any meetings, our friends being gone out to appoint one, which they did in a new barrack built for the accommodation of the army. This meeting was so very large, that the people could not near all hear what was said; which induced us to appoint another meeting in the same place. These meetings were large and still, and there appeared a great openness in the people to hear. The same day we had a large meeting in the city hall; but it was very much disturbed by some graceless persons, and ill-bred children, whose parents were in the main to blame.

It having pleased the Lord, in those meetings, to favour me with strength to speak pretty clearly for the cause of Truth, I began to conclude I might go towards home, and so went to bed and slept sweetly. But awaking with the day, a weight fell on me again, so that I could not look towards home; and as I dwelt quietly under the exercise, I felt my mind drawn up the city, which course I followed until we came to the batteau-carpenters—the captain thereof (being a Friend's son) had before been at one meeting with us. We told him our business; which he and divers of the men were glad of, and soon contrived for us to have a meeting, which was large and satisfactory, not only to Friends, but others also who had an ear to hear. After this, my soul rejoiced, having had the company of several citizens at this meeting, which I had greatly desired; and when the opportunity concluded, my heart was so animated with unspeakable joy, that I was ready to say, surely now I am clear of this city. But this joy soon passed away,

and I felt a check and caution not to rejoice too soon. Then I resigned myself to the will of the Lord, and my mind rested in sweet peace. My poor tabernacle being weak and weary, I went early to bed, when my righteous Master gave me sweet rest. But the work not being done, he, to spare my wearied mind and body, was pleased to lay the weight on my dear brethren who accompanied me, so that next day they took great pains to gather their fellow-creatures together, and we had a large meeting of about six or seven hundred persons: and notwithstanding many behaved more like brutes than Christians, yet the Lord gave me power and strength to speak to the understandings of some who had an ear to hear: then my mind became settled, and I rested in sweet peace.

After this meeting, my heart being filled with joy, I again began to look towards home, hoping to be set free: but as soon as I looked on my fellow-travellers who travelled with me in spirit as well as body, I saw their countenances were sad. Then was I commanded to be still, that I might see what more would be required of us. My dear companions were so low, they durst not say any thing at that time, concerning more meetings, yet could not be easy to leave the city. Then my mind rested on a place in the street, which I had often before had in my view: and when I mentioned it to my friends, my female companion, Ann Matthews, answered me, and said, "That is the place, I have this morning been thinking of." Then she accompanied me, and we walked up and down the streets, to feel after the work, and where the Master would command a meeting to be held; and I found he pointed to that

place, which I had many times before had in my view. But I had looked so much on my own weakness, that I durst not speak thereof, until it pleased him who knows best how to carry on his own work, to lay a weight on these tender youths, so that they dared not move. At this place we obtained one of the largest, or however, I think, one of the best meetings we had in all this journey.

Thus, the Lord is pleased, in mercy, to show his tried servants, that the greater the cross, the sweeter the crown. This meeting ended much to my satisfaction, and I felt the great weight, under which I had travelled many months, removed; and the light broke towards home, with which I was very ready to join. But looking on my two young friends, I saw the sweet air had not quite cleared all the clouds off their countenances. They told me they had a mind to go to the upper end of the city; which I did not at first unite with; but seeing they could not readily give it up, after some solid thoughts thereon, I said to them, if you have a mind to go, go, and peace go with you. Then they walked up the town, to the place before mentioned, where several of our friends sons were at work:—there they appointed another meeting, which was large and ended well.

This closed our labours in the city of Albany; and on the 7th of the 3d month, 1758, we left it: when the Lord blessed me with that peace which surpasses the understanding of man; agreeable to a promise he gave me many months before, if I would visit this part of America: the prospect whereof seemed like death to me; I being a simple woman, and so many hundreds of the roughest of mankind residing in those parts. But, blessed be the name of

the Lord, he supported and bore me up, above the frothy and lofty spirit of man; for which high favour and unspeakable mercy, I desire ever to be thankful; and have great cause to encourage all who may have it on their minds to visit those parts, to go; for there are many tender hearts, and many poor spirits in prison there-away, who rejoiced to hear the free gift of God to man declared, and the opening of the prison door of their captive souls. We rode thirty miles on the ice on the North river, and about four miles on land; then stopped at Claverack, where my captive son was billeted. I had more comfort at this time, with my poor captive son, than I ever had, since he had the misfortune to enlist in the army.

The 9th of the month, we got to a settlement of Friends, who received us with love and tenderness. Here we staid four days, and had three meetings; then went to Oblong, and had three meetings there. From thence, accompanied by several Friends, we travelled towards New York; lodged at Samuel Field's, and had one meeting in his house; and notwithstanding there seemed an openness in the people to receive truth's testimony, yet it was a heavy time to me, but I was not insensible of the cause; having, the year before, been in those parts, and passed by a small meeting, which I was striving to do again. This caused my spirit to pass through deep baptisms, yet I could not give up, until the weight fell on my tender female companion, who stopped her creature, and said, "where are we going?" I replied, where I would go if I could. Then she answered, "I seem so heavy, I know not how to proceed any further." After some more

solid conversation, we concluded to go to that meeting: when we freely gave up, the weight was removed off my spirit; and notwithstanding the roads were rough and hilly, yet it was made easy to me. In the evening, we arrived at Nehemiah Merritt's; and next day had a meeting in his house. Near the conclusion thereof, came in a minister, so called, who, after meeting, wanted to dispute with me: but I did not feel free to say much to him, believing he wanted to trap me with words, in hopes to lay waste what I had that day delivered. He began with saying, "Good woman, I desire to know the foundation of the doctrine you delivered this day." I then asked him, if he did not hear? He replied, "I was so unfortunate, as not to come, until the meeting was almost ended." I did not answer him immediately, but he urging me to it, I looked at him, and said, I believe thou knows more than thou lives up to, and if thou would live agreeable to what is made known to thee, thou need not ask me nor no one else; for as the apostle said, "ye have no need that any man teach you, but as this anointing teacheth you all things, and brings all things to your remembrance." Then he asked me, if we believed in the Gospel of Christ? To which I replied, To be sure we do; that is well known to all who know us. "No," answered he, "some of you do not." Then I told him, they were not of us. "'They are called so," said he. I replied, that may be. They were not all of Israel that were called so—neither are they all Friends that are called so. Finding him more in form than substance, I desired our friends to prepare for going, we having to ride ten or twelve miles that evening, and the people having surround-

ed us, so that we could not move, the man of the house desired him to drop his discourse, that the people might withdraw, as he wanted room to set things for us to refresh ourselves with. When we took our leave, I said to the priest, if thou art not satisfied, thou may come and hear for thyself. "I can't do that," said he, "for I am to do to-morrow, as you intend, to preach to the people." I then said to him, I neither know nor promise any one to preach to them; it is as the Lord pleases, therefore I dare not make any such promise. This ended our discourse, and we proceeded on our journey.

In the evening we arrived at Moses Powell's at Shappaqua; next day attended a meeting there, and a heavy one it was. From thence we went to William Cornell's, and dined: in the evening went to his father, Joshua Cornell's, and lodged. Next day were at a meeting at Ryewood, which was a solid, good meeting. From thence to Benedict Carpenter's, and lodged—where one of our companions, Benjamin Shotwell, left us. In the evening, several persons came in, expecting a meeting: but my body being weak, I did not readily join therewith: yet when the friend of the house informed me there was an ancient woman in another room, who came with earnest desires to have a meeting, I felt a freedom to join them; and had to believe, this meeting was appointed by a secret hand; yea, the true light manifested it was, and I did not witness a clearer opening in all my travels in the north, though often highly favoured from on high. From this place we went to John Stephenson's, at Mamaroneck; (who with his family, were glad to see us, and we them) where we staid two nights, and attended one meet-

ing, which was close and heavy. The first night after we got there, I was made sensible further service would be required of me in the borders of New England, which brought great weight on my mind, having before proposed to attend one meeting more, which was appointed in New York government, and then to proceed towards home. But not being easy to pursue my journey as I had before proposed, I freely resigned myself up to him, who had given me power to run through a troop, and leap over a wall: blessed be his name.

Having thus resigned myself to the secret hand of wisdom and power, who desires all men may be saved, I acquainted my dear companions therewith, who were always willing to assist me, to the utmost of their power. They encouraged me to go, and clear myself; that I might return home in peace. So, leaving our horses at the above mentioned Friend's, we rode in chairs to the meeting appointed at West Chester, and in the evening returned to J. Stephenson's. Next day, accompanied by several friends, we went to Middlesex, in Connecticut, where a few newly convinced Friends dwelt. The wife of one of these not being able to attend meetings, I felt a desire to visit her; but the friend living above a mile from our lodgings, and the evening being far spent, we deferred our visit until next morning, when several friends went with me. I rode in great poverty of spirit, and remained so, until one of my dear companions spoke to the woman. Then I was impressed with a sense of the Father's love, which kindled and spread in my bosom, until it overflowed in sweet love to those tender lambs, who are striving to follow the flock of Christ's companions, that are

gone before them. This sitting with this tender Friend, ended greatly to our satisfaction. From thence we went to a Friend's house, about four miles from Stamford town, where a meeting had been appointed at the eleventh hour—which was satisfactory; many people attended, and behaved well. After refreshing ourselves, we rode to the above mentioned town; and had a very large evening meeting there, but it not being convenient for all who were assembled, to get within sight of me, occasioned some disturbance, and they crowding against one another, a soldier drew his sword; but, being spoken to, he put it up without doing any harm. Divers in this meeting were attentive, and seemed well satisfied. Several persons offered us their houses to hold meetings in, and kindly invited us to lodge. The town being crowded with soldiers, there was but little room at the inn, so that we all (except Benjamin Parvin) lodged at private houses.

Soon after I got to bed, I heard a great disturbance at the inn, where I supposed several of our friends were gone to sup. Hearing such a great noise, struck my heart with pain, lest some of my dear friends who had kindly accompanied me, should be wounded or killed by some of the drunken soldiers. This anxiety of mind continuing several hours, caused me to look over all I had done. But I did not find any condemnation; yet I concluded this pain of heart could not be for nought, and that if they were well, I should be tried some other way; and so it turned out. Next morning, finding my friends well, we got ready, and set forward towards another meeting we had appointed, and went cheerfully on about two miles, when a soldier, with a

drawn sword in his hand, ran fiercely after us, and coming up to some of us, ordered us to stop; and waving his sword, asked us if we were Quakers. We told him, we were; and queried with him, what was the matter? we also told him if he wanted us to return to the town, we were willing. He then said, "I warrant you shall go—we don't like the Quakers—they won't fight for the king." His running, with his drawn sword, by my creature, frightened her, and rendered her uneasy, which made me strive to join the other Friends, thinking he would let a woman pass; but as soon as he saw me, he ran towards me, waving his sword, and swearing he would cut off my head, if I did not stand still. My creature being frightened, jumped so fiercely, that my friends thought she would have thrown me; but recovering myself, I looked around, and saw another soldier coming, of whom I inquired what the other man wanted. He said, he did not know. Then he caught hold of him, and desired us to go on; but he soon broke loose, and ran after us again; when he fell down, and the other taking hold of him, carried him back; so we went on. But, thinking what it could mean, brought a heaviness over me, and under some solid thoughts thereon, it sprung fresh in my mind, some words that had been dropped the evening before, which are as follows: "No joy, nor peace in this world, is to be compared with a redemption from the world, the flesh, and the wicked one. Those who witness this done in them and for them, know by experience, the time is come, when swords should be beat into ploughshares, and spears into pruning hooks, and not to learn war any more. And tho' a-thousand of enemies should

be on one hand, and ten thousand on the other, yet they are not dismayed; for the fear of death is taken from before their eyes." Something on this wise having been delivered, I believed they had a mind to try if we would fight. Then we went on to the place where the meeting was appointed, and a large, solid one it was.

On the 25th of the 3d month, we left New England, and returning towards New York,—lodged at William Mott's. Next day went to Mamaroneck meeting, and staid that night at John Stephenson's. The day following, went to New York, staid there two days, and attended one meeting. On the 30th of the month, we crossed the bay, and went to Benjamin Shotwell's at Rahway. By this time we had rode one thousand and sixty-five miles, and visited eighty-three meetings. Next day, were at a meeting at Plainfield. Lodged at Elijah Pound's; and the 1st of the 4th month, we travelled to Jacob Burdsall's, at Amwell, where they have an appointed meeting once a month; and we happening to be there on that day, staid, and attended their meeting, which was good and solid. After this we crossed the river Delaware, and lodged at David Kinsey's. Next day were at Buckingham monthly meeting, which was large and good; wherein three couples declared their intentions of marriage,—one of whom was a grand-daughter of doctor Watson. From this meeting we went home with John Fell, father to the above mentioned young woman, where we dined, and in the evening came to doctor John Watson's and lodged. Next day attended Wrightstown monthly meeting, wherein we renewedly witnessed a being baptized with the saving baptism,

and drinking of that cup of ancient love which gathered us to be a people. Oh! that we may always live near this holy Fountain, which washes away all the spots of the earth, and fits us for God's holy kingdom. Next day, attended the Falls meeting; and, notwithstanding part of it was close and heavy, yet it pleased God to give us to taste of his ancient love; for which favour, my heart was made to bow with the living, and bless his holy name, who is eternally worthy thereof. The day following we went to Middletown, or Neshaminy, monthly meeting, which was large, and close deep travelling therein for the poor servants; yet it pleased the Lord who is ever good and merciful to all who put their trust in him, to arise and scatter the clouds for a little season, causing the living water to run, to the refreshing of Zion's poor travellers; for which his eternal glorious name was blessed, praised and glorified; who is worthy thereof, now and forever. At this meeting my dear companion, Ann Matthews, was taken with a fever and ague, and a meeting being appointed next day at Bristol, I was obliged to go and leave her, which was a great cross to me, she having been made very near to me, in my deep exeroises and travels in the north. Hoping to see her again in a few days, I went, with several friends, on the 7th of the month, to Bristol, and attended the appointed meeting. On the 8th, in company with Joseph White and several other friends, entered on a visit to Friends' families in Bristol; and on the 9th, in company with Phebe Titus and some other friends, went to Mount Holly meeting, also in the evening, were at a meeting in Burlington. On the 10th, with the before-mentioned friends, I again entered on the

family visit in Bristol, and finished next day. On the 12th, I went to a meeting at Trenton; and had hard, deep travelling, both in these meetings and families, there being a great declension in this my native land of Pennsylvania. Oh! Pennsylvania, how are thy pillars fallen!

From the last mentioned meeting, I went to Thomas Yardley's, where I found my young and tender companion, Ann Matthews, a little recruited. On the 13th, went to Makefield meeting, 14th to Plumstead; which were large and solid. From thence went home with the widow Fell, she being a cousin of my dear deceased mother. Next day, the widow and one of her sons accompanied me on a visit to my dear, worthy friend, Edmund Kinsey, who was in a declining condition of body, but alive in spirit. He had been made a blessing to me, in my young and tender years; and when we took leave of each other, with melting tears, he said, "I must now take a final leave of thee, my dear friend;—never expecting to see thee again. Farewell: and may the great Jehovah, the Prince of Peace, who was with us in the beginning, continue to be with us, and preserve us safe to the end of time. And may we meet with Him in that place, where sorrow and tears shall cease, and we never more be parted." I then told him, I united therewith; and we parted in great affection and tenderness, under a renewed sense of that divine love and peace which surpasses the understanding of man.

(To be continued.)

FRIENDS' MISCELLANY.

No. 8.]

ELEVENTH MONTH, 1833.

[Vol. IV.

ANN MOORE'S JOURNAL.

(CONTINUED.)

On the 15th of the 4th month, 1758, Benjamin Parvin, the young friend who had accompanied me through my northern journey, left me, and proceeded towards home, by way of the Great Swamp, in company with our esteemed friend, Phebe Titus: and my dear companion, Ann Matthews being separated from me, by sickness, I felt stripped and lonesome; when, looking strongly towards home, my heart grew heavy, and my eyes were wet with tears. Thus, feeling pensive and lonely, I walked into an orchard, to vent my heart; when the Beloved of my soul comforted my mind, saying to me, Were they not with thee, until thou came among thy near and dear friends? O yes; said I, my endeared Spouse,—thou art ever good, kind, and merciful to me. It was thy love that made them so near to me, and induced them to venture their lives to accompany me thy poor handmaid. Oh! that thou wouldst bless them, and also my poor babes at home, and conduct us all safe to our habitations. After this, my heart rested in sweet peace, and I returned into the house, where several of my old acquaintances, and near and dear friends were come to see me.

From Rahway to Buckingham we rode one hundred and fifty miles, and visited eleven meetings.

Vol. IV.—29

On the 16th I went to Buckingham meeting, which was a large good meeting, of about four hundred people. By this time I had visited all the meetings in Bucks county. From Buckingham meeting, I went home with doctor John Watson, and stayed that night. He had lent me his riding horse for two weeks, and took care of mine during that time, which I esteemed a favour, and hope he will receive his reward, and all such who bear a tender regard to the servants and handmaids of the Lord: for they that give a cup of cold water for his name's sake, shall not lose their reward. On the 18th I went with several Friends, to visit Agnes Penquite, an ancient worthy woman, nearly, if not quite, a hundred years old. During our conversation with her, notwithstanding she was childish, she said some sensible things to us, recommending us to mind the living God in all our undertakings, for he is good. Then she expressed a desire to be released from this world, saying, "I am a great deal of trouble to my friends, and I fear I shall live a great while longer. Do pray God to take me." After this, we sat still, waiting on the Lord, and were blessed with a sweet season.

Here, in much love and tenderness, I parted with several of my dear friends. Then went with Mary Buckman and Joseph Hamton to Byberry—called on the way to see a sick friend who was brought up in the same house with myself. I thought him near to leave time, and enter into eternity; but feared he had not thought enough thereon in the days of his youth;—which is a great pity indeed, that any of us, poor mortals, should neglect this great work, and leave that until the last, which ought to be done

first; time being but as a moment, compared to an endless eternity; and the joys of this world, not worthy to be named against the joys of God's salvation.

From this house, we went to visit the Friend who brought me up from a child. I sat and conversed a little with him, not expecting to see him again, he being seventy years old, or upwards: then went out and walked in the fields, where the Lord, in mercy, met with me in my tender years; for I greatly loved to see the place where the God of my life had, many times, fed me. From this Friend's, we went to Byberry, and lodged at John Worthington's; on the 19th went to their meeting, which was sweet and comfortable. Lodged that night at William Walmsley's. On the 20th, went to Abington, and had a solid good meeting; there were divers of my dear friends invited me home with them, we being very glad to see each other. I went with Joshua Morris, son of Morris Morris; and on the 21st went to Horsham meeting, towards the close whereof, Friends were invited to the burial of the wife of Peter Titus. Next day, I attended the burial. It pleased my ever blessed Master, in each of those seasons, to favour me, and bless me with the incomes of his love, until my cup overflowed, whereby his flock was watered; yea, we drank together of the fountain of living water, and gave him the praise, who is God over all, blessed forever.

After the before mentioned burial, Joshua Morris accompanied me to Anthony Morris's in Philadelphia, who, with his family, were glad to see me, and I them. On the 23d, attended three meetings in the city, where I met that worthy servant of the Lord,

Samuel Spavold. I was at the Bank meeting-house both morning and afternoon, which were sweet comfortable meetings; and in the evening, I went to the meeting-house in High street, where we had a large good meeting. Divers of the military men came to the door of the meeting-house, and seemed to give good attention. On the 24th, I attended the select meeting, which was solid and comfortable. In the evening my dear and tender companion, Ann Matthews, came to me, which gave me great joy to see her restored to so good a state of health, as to be able to go with me towards home, which I had greatly desired, she having travelled faithfully with me in the service of truth, through this northern journey, in a severe winter season; which made me strongly desirous, that the Lord, in mercy, might raise her, once more to see her tender parents and dear fatherless children, one of whom she weaned when we set out on this journey.

On the 25th, we had two meetings more in Philadelphia, one at the meeting-house, and one at our friend Anthony Morris's. This morning the young friend who had travelled with us came to my lodgings, and was at those meetings with us, which were parting opportunities with my dear friends of this city, likewise this tender family, the heads of which are like parents to me, and their children like brothers and sisters. In the evening, with much love and tenderness, we took leave of them, and set out towards home, accompanied by the before mentioned young friend and Thomas Lightfoot. Lodged this night at Samuel Howell's, who received us in much love. On the 26th, I visited our ancient friend Grace Lloyd, and Jane Hoskins; the next day, being

the 27th of the 4th month, 1758, the young friend accompanied me to my outward habitation.

Finding my family well, I was induced to look back and consider how the holy one of Israel had, in his condescending mercy, preserved and blessed me, in my going out, and in my returning home, and had mercifully preserved my family in my absence, which caused me to return thanksgiving to him, as I had many times done on the highway in this manner; Thou art good above all things, O, righteous God! who art a repairer of breaches, and restorer of paths for thine to walk in. All praises, honour, and thanksgiving be ascribed to thy worthy and glorious name, now and forever more.

On the 30th, I attended our Quarterly meeting, which was held about four miles from my home, where I met many dear friends, who were glad to see me, and I them. It pleased the Lord at this time to own us, by the overshadowing of his ancient love, under which our acquaintance was again renewed, to the praise of his worthy name, who is God over all, blessed forever. I think it worthy of remark, that the christian conduct of those dear young friends who accompanied me home, with some others from Pennsylvania, in our Quarterly meeting of business, caused some who are members thereof, to bless God on their accounts. A high favour indeed, to be enabled so to answer the end of our creation, as to cause the great name of the Lord to be blessed by those who behold us. All praises be to the Lord God and the Lamb forever. Oh! may the dear youth be encouraged to live in humility, for it's the humble the Lord delights in, teaches of his ways, and guides in judgment.

ACCOUNT

Of her visiting some meetings of Friends in Maryland and Virginia, in 1760.

It rests with weight upon my mind to give my dear children a relation of this short journey, and the vision I had the night before I left home. You are acquainted with my great and deep exercises on some of your accounts; being much blamed by some, and others mocking and seeming to rejoice at the anguish of my poor afflicted heart, which made me conclude it would avail nothing for me to go this journey. As I could not rule my own family, nor persuade my friends at home to walk orderly, what good could I do abroad? Thus the unwearied enemy, who knew my weak side, got in at unawares, and laid me so low, I concluded to send word to my sister, Jane Naylor, (who I expected would accompany me) that I could not go; and under this conclusion I went to bed very sick both in body and mind, so that my life, the world, and all the enjoyments therein, were no comfort to me; but like a mournful widow, or poor fatherless child, I wept, saying in the secret of my heart, O Lord! help me and undertake my cause. Thus committing my cause to the Lord, I fell into a dose, and saw in a vision towards the south-west, the appearance of a woman in the clouds, larger than any one I had ever before seen. From her shoulders downwards the clouds were black, and over her head was a cloud as red as blood, and her face which was towards me, was likewise red: she had a large sword in her hand, which she waved at me, looking with a majestic sternness. This sight I thought I showed to a young

man, who seemed much surprised; but I desired him not to be afraid, for she could not hurt him. Then she waved the sword at me again; which gave me such a sudden shock, that I awoke with great dread on my spirit, and cried out in the secret of my heart, O Lord! what doth this mean? When the following interpretation was secretly suggested to my mind: This woman is thy great weakness, under which thou so often falls. The sword which she waved at thee, is that destroying spirit which casts people into melancholy, and unfits them for the service of God or man. And if thou submits to this spirit thou wilt fall, and thy blood will be on thy own head. Then in humble submission to the Lord, I resigned myself up to go, though all men might despise me. And all doubts and fears being removed, a strong zeal was raised in my heart for the cause of the Lord on the earth, and I clearly saw the design of the subtle serpent, who, when he can't raise up, strives to cast us into despair.

The Lord having thus opened my eyes, I set out the 29th of the 1st month, 1760, accompanied by my sister, Jane Naylor. We rode this day twenty miles alone, crossed the great falls, some part through the water, and the other part on the ice. Our good Shepherd conducting us safe. Next day we were favoured at meeting with the sweet incomes of the love of God, which renewed my strength in him, and enabled me to go cheerfully on, and I felt the Lord's blessed presence on the road. The day following we had a sweet comfortable meeting at Yates Plummer's. Next day we attended Sandy Spring meeting, which was solid, yet deep and heavy was the work therein. The succeeding day, be-

ing the seventh of the week, we past part of it among our dear and tender friends at Sandy Spring. In the evening went to Richard Snowdon's and lodged. Next day we were at Indian Spring meeting, which was sweet and comfortable; in the evening went to the widow Plummer's, where we had a heavenly and blessed opportunity. This widow had lately buried her husband, who died on the road about two miles and a half from his house, as he was returning from a store, where he had been to purchase things for a family of slaves under his care. He left the store well, as to any thing they knew, and it was supposed he found himself unwell, got off his horse, and lay down a few steps out of the road, having put both his gloves into one hand. He appeared as though he had departed in a sweet sleep; and having been a kind husband, a loving, exemplary father, friend, and neighbour, and having lived beloved, he died lamented. After passing one night with his widow and fatherless children, she and her daughter Rachel, also William Ballenger, accompanied us to West river Quarterly meeting, which held three days.

From this meeting we went to Jacob Cowman's and lodged. Next day visited Richard Moore, grandson to that worthy friend, Samuel Preston, who deceased at Philadelphia, with whom he had lived some time in his young and tender years; but he had too much neglected his counsel, which he had to repent of, and often was ready to think his sins were so great that he should be forsaken both of the Lord and his people. From this place we went to Joseph Hill's, in sight of Annapolis, and had a meeting. I was in great dread and fear of going

to this house; having had a hard meeting there some little time before, and in this abased state, I entered under that roof, having all the pomp and grandeur of this world put under foot, so that they were as nothing in my sight. But my poor sister seemed much cast down with the haughty looks of some who were there, and perceiving the anguish of her heart, I prepared to go to bed that she might be out of the sight thereof, she being led to admire what we came there for. But soon after we were seated in their meeting the next day, the awful power of the living, everlasting God arose, which takes away the fear of man, and brings down every high look. This set my poor afflicted sister above them all, and enabled her to give God the thanks, and humbly to beseech him, that he might be pleased to appear for our help, and the honour of his ever blessed and powerful name. And he answered the supplication of her heart, by arising with great power and glory, to the stopping of the mouths of gainsayers. Our dear Lord and Saviour said, "ye are my friends if ye do whatsoever I command you:" and some were made, through the power of truth, to confess they indeed had not done what he the Lord had commanded them—wherefore they were not worthy to be called *his friends*; and under a sense thereof they wept sorely. My dear sister, who had never before been so far from home in the service of truth, seeing beyond what she had ever before done, said, Oh! who would not be a servant to the Lord, who is so good. I never saw the like—nor never experienced such sweet comfort. This is to encourage, you my dear children, to be faithful to the appearance of the saving grace of God, that he may be with you in

the deeps, and bear you up, as he has done my poor soul; to whom be everlasting praises forever.

From this place we returned towards home, and were again at Indian Spring meeting, it being in the way; which was a sweet, good meeting. From thence went home with Yates Plummer, and stayed that night. Next day got home, and found our families reasonably well. But I soon saw the storms and troubles were not over; but rose higher and higher, so that the floods of affliction, washed me from all outward dependance, and from the love of every thing but the Lord and his blessed truth. Then a journey which had long, at times, been spread before me, revived, and I said, O Lord! if thou wilt be pleased to go with me, I will go when and where thou pleases; for my life is bitter to me, and I would rather die than live in the manner I now do. And as I was travelling to Deer Creek meeting alone, which is about forty miles, this long journey was renewed on my mind, and resting with great weight, wrought a true willingness in me to go when and where the Lord pleased. When I got to Deer Creek meeting, I there met with a friend under the same concern, with whom my spirit united, and I felt more secret joy and solid satisfaction than for some months before; the God of my life having suffered me to be tried various ways, until my mind and love was drawn from all visible things, and fixed wholly and alone upon him. And notwithstanding I had for some time had in view a visit to Carolina, as also to Virginia, but feeling myself released from Carolina, I set out on the 22d of the 5th month, in order to visit some meetings in Virginia, taking Patapasco, Forrest, Pipe Creek, Bush Creek, and

Manoquacy by the way, then on to Virginia, and were at four meetings at Fairfax, also visited Goose Creek and Potts's meeting, likewise had one meeting at Leesburg in Loudon county, the 2d of the 6th month, to good satisfaction. After which, accompanied by the widow Hollingsworth and Mahlon Janney, attended Crooked Run meeting, and from thence to Hopewell meeting, as also a meeting at the widow Lupton's; and on my return home, visited Fairfax meeting again; from thence came home, and found my family well.

A NARRATIVE

Of her Voyage to Great Britain, in 1760 and 1761—her captivity by the French, landing in Spain, arrival in England, &c. England being at this time at war with France and Spain.

Feeling a religious concern to visit my brethren in Old England, and having obtained the concurrence of Friends at the preceding Yearly Meeting, I came to Philadelphia the 1st of the 12th month, 1760, and on the 24th of the same, embarked on board a ship, bound for London. Divers Friends accompanied me to the vessel, where we were blessed with a sweet, heavenly meeting, and parted in much love and tenderness. This day we sailed to Reedy Island, and on the 26th got to the Capes, where our pilot left us. Soon after, the wind rose high, with hard rain and hail, which continued near three weeks, and as soon as the ship began to toss and roll, my kind shipmate William Henry, and myself, grew sick; but having youth on his side, he began to recruit in about two weeks; but I remained

exceedingly sick almost six weeks, not digesting my victuals kindly, until three days before we landed in Spain. This storm was so great, that it seemed as if we should unavoidably be swallowed by the waves; but it pleased the great and gracious hand to preserve us therefrom, which was cause of thankfulness. After this tempest, we lay almost becalmed, eight or nine days, getting but little on our way. I have a desire to leave my children a hint of God's love to me during this calm, preparing me for a trying time which was approaching, giving me a secret sight in some visions in the night season, of what I should meet with, and that he would provide for and preserve me.

After the before mentioned calm, the wind rose, and we sailed pleasantly on, until we came within two or three days sail of the Land's End of England. The captain and ship's company seemed very cheerful, but my mind was sorely afflicted, being certain we should meet with some sore trial, yet said but little about it; having a few days before, hinted to them, my belief that we should be taken; when they laughed me to scorn. But soon after, the scene changed; for as they were merry, laughing and joking, on a sudden, one of the men cried out, "yonder is a ship;" which struck them with amazement; and the captain and others, immediately put on their best clothes. The anguish leaving me, I grew easy, but told them, I believed it to be a French ship, though I felt easier than I had done for several days; to which William Henry replied, so do I, yet I believe as you do, that it is a French ship. Then I thought I would follow the captain's example, and put on some of my best clothes; but

when I attempted it, I lost all power, and seemed as though I should have fainted. Then I locked them up, and said, if they take part they must take all, for I cannot put any of them on; and turning into my lodging room, I sat down alone, querying in my mind, what could be the matter; when this language passed secretly through me, They that will lose their lives for my sake, shall save them. Then I gave them all up, as though I never had owned them, not expecting to keep any of them, and felt sweet peace. By this time the French privateer drew nigh to us, when our captain distributed his money, and threw some of it into my lap; yet would not believe it was a French ship that was pursuing us, until she came so near to us, that one of our men who spoke French, said he was certain of it. Immediately after, they fired a cannon, and hailed us; and our vessel not laying to, as soon as the French wanted, they fired a second time; and soon after came on board our ship with drawn swords in their hands, as though they meant to kill all before them; tearing down the compass, and looking glass, and hurried our captain, mate, and several others on board their vessel; taking several chests and trunks with them. This was the 29th of the 1st month, 1761, and on the 30th they came on board our ship again, fearing we should be retaken, and our captain being with them, he came to my cabin, and spoke to me; when I looked out, and casting my eye simply on them, one that spoke English, moved his hat, and said, "your seryant, madam." Our poor captain desired them to be kind to me, which they were, considering the nature of the case, far beyond what I expected. Now as our captain stood

by me, he privately put some more money into my hand, and desired me, if I could keep it, to lodge it in some friend's hands in London. After this, we sailed in company with them, until the 6th of the 2d month, when they permitted William Henry, George Mason, myself, and two other persons, to land in Spain, at a town called Lastres. I believe, had I been able to have gone about and gathered all I had in the ship, the French captain would have let me take them. For when he saw the mate (who was a pilfering little thief) open my trunk of clothes, and take out a green apron, he took the trunk from him and gave it to me, desiring me to take my clothes out of my trunks, and put them into a chest, which he had appropriated for W. Henry, G. Mason, and myself to take our things ashore in; but mine almost filled it, and the mate having got George Mason's key, would not let him have it, so that he had nothing but what he had hid; but mine were thrown into my lap; and having given them up, as though I never had owned them, I received them of the captain as a free gift, which increased my faith and confidence in my ever blessed Guide. When we were landed, I was led to consider the love of the Lord, in discovering secretly to me in the shades of the night, his tender mercy and fatherly care over me, who was at that time, despised by some as a poor creature. But that I leave, and rejoice in the Lord God of my life, who took particular care of me.

Oh! that my dear children may choose him for their chief joy, and then he never will leave nor forsake them. For he is not a God afar off, but a God and Saviour nigh at hand in every needful

time, to all who put their whole trust in him. The night we were taken, the wind shifting, and blowing against them, they could not carry us into a land of bondage, so that I had daily cause to bless the Lord for his manifold mercies to us, poor captives. And tho' we were landed among a people of strange language, yet in the town called Lastres, we found a man who spoke some English, and assisted us to hire mules to carry our things, and for me to ride, I being greatly weakened by sea sickness. We agreed to pay a man twenty dollars, for himself and two mules, to conduct us about seventy miles, to the town of Santindero. He insisted on our paying him half the money before we set out, and not having dollars, we gave him a doubloon; when William Henry desired him to give us the change, he would not understand, but kept replying, aye, aye, five more when we come to Santindero; and thus, being paid, he went with us about twenty miles, and then turned back in the night, and left us to do as we could. But William Henry understanding a little of the French language, informed our landlady how we were treated; when she went out, and brought home another man, who spoke some English,—through whose assistance, we agreed with her husband, to let their sons go with us, which they cheerfully did; and when they left us, we paid them more than we had agreed to; which made the poor lads skip for joy, and hugging the English friend in their arms, gave us many thanks. We had reason to believe, they had never received such wages before: for we learned, in travelling in that country, that men had but one shilling a day for themselves,

and one for a mule; and we had paid them above a dollar a day, besides their victuals.

From that place we went near forty miles, by water, to the town of Castero, which made us very sick; and I, not being able to go on, stayed with the two seamen at Castero; and Wm. Henry and George Mason proceeded to Bilboa. I continued very sick almost two days, not having any person with me who could make the people understand what I wanted; and the wind was too high to follow them by water, as they expected; neither could we make them understand to change our money to pay our reckoning, nor hire mules to go to them by land, until the high wind drove a ship into the harbour, and the captain speaking English, kindly changed our money, and agreed with a young woman to go with us to Bilboa, where we met our other companions, with many others who had been taken captives, as we were; two of whom were cast on the Spanish shore without money, and the English friend knowing the owners of the ship they were taken in, promised them they should not want while he could help them. This introduced them into our company; but they telling the friend they could get money on a bill, he took no further care about them, but took his passage, and left them in company with William Henry and myself; but when they made trial, they could not get any, but hung on us, which was very disagreeable, as they used bad language. The English friend wanted William Henry to leave me, and go with him; but William told him he would not; saying, "considering she is sick, and the errand she is on, were I to leave her, I should

be ashamed to look her friends in the face; and tho' I am not of their society, yet I love that people."

It was the 14th of the 2d month, when I got to Bilboa; where we stayed until the 26th, when we sailed about nine miles to Portagillet, a town at the entrance of the sea, where we were to clear out.— And had our men been lively and active like some other nations, we might have put out to sea the day following; but they neglecting that opportunity, the wind changed, and we were detained above a month: and as I could not bear that the two seamen before mentioned, should suffer, they continuing to depend on me, I supported them, with William Henry and myself, about three weeks, out of the money I had saved; when, finding four half crowns a day, lessened my money very fast, I grew uneasy, and told William Henry, I would let him have, as long as I had any to spare; but as I had been warned before our ship was taken, to be careful of the favours I might receive, and those two seamen might do something to get themselves bread, but I could not, I desired him to inform them of our circumstances, which he did. They seemed much troubled; but I told them I could not help it, I had done what I could, and they must go to the English consul, and lay their case before him, which they did; and told him, if he would not assist them, they must enter into the king of Spain's service, for they could not perish. Then he gave them six-pence a day, and a guinea to pay their passage to England; which the king of Great Britain allows to all his subjects who may be taken by the French, and cast on that shore.

The 29th of the 3d month, the wind changing fair for us to sail, we got ready, the captain, his

wife, and our company, all excepting myself, seemed glad, and hurried to go on board the ship: but my mind was so exercised and oppressed, I knew not what to do; secretly wishing, if the Lord had any thing for me to do before we should go on board the vessel, that we might be prevented without my mentioning it; and so it happened. Though several other vessels had sailed that day, yet when the pilot tried the bar, it wanted four inches and a half more water, before our ship could cross. When this news was brought, it bowed my heart before the Lord, with earnest desires to know his will concerning me; saying in my heart, I am willing to go wherever thou may choose to send me, rather than lose my peace; though they cannot understand me. Then I was answered, There are some at Bilboa that can understand thee. As I sat low before the Lord, secretly waiting to see how I must move, being alone, it passed through my mind with sweetness, If thou wilt write to some in Bilboa, I will excuse thee, and preserve thee safe at sea. Then did my soul enjoy a peace beyond expression, and I sat down, and wrote just what was immediately conveyed to me, which was as follows:

“In the pure love of the Lord do I write these things to thee, Edward Doran, and the rest of thy countrymen at Bilboa, and all who desire rest to their never dying souls, there and thereaway. I have felt, under the awful fear of Almighty God, a warning to your dear souls, which I must leave with you; whether you hear or forbear, I shall be clear in the day of account. I have been made sensible, at this time of my sojourning in this land, that you

too generally put too much trust in outward performances, not minding the free gift of God in you, as you ought to do, *Christ within*, the hope of glory; it being the spirit of Truth which the Father sends to lead into all Truth; which heavenly treasure we are blessed with in our earthen vessels.— Therefore in the dread and fear of Almighty God, before whom I must daily give an account of my stewardship, do I warn you, before it be too late, to cease to do evil, and learn to do well; that you may save your souls alive: for the holy spirit of the Lord is grieved and vexed, because of swearing, lying, drunkenness, and the many abominations that are in the world. Therefore repent before it be too late, for we have no long continuance here. The desire of my heart is, that these lines may be received in the same love in which I have written them; so that God over all may be glorified, and our poor souls saved.

These are from one who wishes the present and eternal felicity of all mankind. Farewell.

ANN MOORE.

Wrote at Portagillet, in Spain, the 29th of the 3d month, 1761."

I have a desire to leave a hint of some solid discourse I had with a Roman priest, when in Spain, which was as follows: Being at my lodgings, reading the New Testament, he came with divers others, into the room where I was sitting; when I rose up, and spoke to them, and, putting my Testament under my arm, walked out into another room, where my landlady was; he soon after, followed me, with four or five of his acquaintance, and spoke civilly to me; asking me divers questions respecting our be-

ing taken, and likewise about my native land. When I civilly answered him, he looked at me as one amazed, and said, "Pray, ma'am, are you a Quaker?" I replied, "Yes." "And," said he, "what is your errand to England? Are you not a preacher among the Quakers, and going for that purpose?" I answered, "Yes, to visit my friends in the love of truth is my errand, and I have no other." He then stood silent a little time, and said, "Is it, indeed?" I replied, "Yes." Then he asked me, if we believed the New Testament? I answered, "To be sure we do—here it is under my arm." "Is it?" said he, in a kind of surprise, and took it, and looked in it a little while, then returned it to me, saying, "Why it is indeed!—and what do you think of that passage where our Saviour spoke to Peter, and said to him, Thou art Peter, thou art a rock, and on this rock I will build my church, and the gates of hell shall not prevail against it. I give unto thee the keys of heaven, and what thou binds on earth shall be bound in heaven"—saying again, "what think you of this?" I then said to him, "Young man, as my lot is cast here through war, I desire not to offend any man; but if thou wilt permit me to speak my sentiments without taking offence, I will answer thee; but if not, I shall be silent." He replied, as did some of the others, "Oh! no offence in the least, we love to hear you talk." I then said, the passage thou mentioned is not the scripture text. A youth who was present answered—"Aye, but he can show you it in a little book he has at home." "That may be," I said, "and many more things of man's projecting, but not sound scripture." Then I repeated the text, and told him, he might, if he

pleased, read it himself. Then the before mentioned youth replied, "Aye, but he may not read the scriptures." I told him I was sorry for it, that a minister should not read the scriptures. He then asked me, what I thought the Rock was, and the key that was promised to Peter? I told him, it is my real belief, the Rock then meant was Christ, and the key, his holy Spirit, which are one; which opens and no man can shut, and shuts and no man can open. What this spirit binds an earth, will be bound in heaven, for it is in us, and with us all the days of our visitation, bearing testimony against every appearance of evil. This is the Rock and foundation which God has laid, and another foundation can no man lay, than that which is already laid. If thou wilt mind this, no man can deceive thee. Peter was a servant, as thou and I are, (if we are so) but Christ is the way to the Father; he, the truth, that cannot lie, has declared it. Then he replied, "Though you do believe in Christ, you cannot be right, for there is but two ways, a right and a wrong way; and you must be wrong, because you do not submit to the ordinances of the mother church?" I queried with him, "what the ordinances of the true Church of Christ were?" He said, "the baptism, and the Lord's supper." I asked him, what constituted the Lord's supper? He answered, "Bread and wine." The before mentioned youth seeming elevated, replied, "They cannot be right, for if a man lives forty years, and dies without submitting to the ordinances of the church, he wont go to heaven, nor hell, but to limbo." My spirit, despising his nonsense, I made him no answer, but said to the priest, who was a civil man, after some other solid

discourse, "As we are engaged in a discourse which concerns our souls everlasting welfare, I will now tell thee what I think is the baptism, and the Lord's supper, which we ought to be acquainted with. To know the power of the Lord to subdue the will of the flesh, and strengthen us to suffer patiently whatever he may permit us to be tried with for his name's sake, and to draw us from all outward dependance, to worship him in spirit and in truth, as we profess to do. And all who worship him in spirit and in truth, do know a supping with him, and he with them; they are made acquainted with the saving baptism, the true ordinance of the church of Christ, and are willing to submit to it, remembering Christ said, 'Ye are my friends if ye do whatsoever I command you.' And I desire thee to consider in time, if outward baptism and taking bread and wine would do, would those men in the other room (who I daily see going to perform some of the ordinances thou mentioned) swear, drink, fiddle and dance as they do?" With this, he seemed much daunted, and turned very pale many times. But the before mentioned youth replied, "That is only innocent diversion." After some more solid discourse with the priest, I said to him, "I request the favour of thee, as thou hast so strongly pleaded for Peter to be the Rock, to tell me thy real belief, whether Christ or Peter is the author of our souls salvation?" "Oh! Christ, to be sure," he said. Then I answered, "I hoped no man would be offended at my preferring our Lord and Master above all his servants." "Oh! by no means," he said; and after some more conversation, we parted in peace. During the remainder of my stay there, he often desired to be remembered to

me, and wished me a prosperous journey, and that God might bless me in my undertaking. I am induced, from the divine sweetness the Lord blessed me with when we parted, to leave the above hints of our conversation, for the encouragement of all the Lord's servants who may read this, to own him before men, that so they may witness him to own them in time of need.

I have also a desire to mention another trial I afterwards met with. It being our lots to be cast in Spain in the time of Lent, where we continued until it was over, and, towards the conclusion, came on their procession of the host,—the images of our Saviour, their saints, the apostles, and the virgin Mary,—through the streets, and on the parade by the sea-side. Before the window of the room where I lodged, they erected an altar, on which they placed the coffin that contained the image of our Saviour, and stood round it, with the rest of the images fixed on great square tables, borne up on men's shoulders. While they were erecting this altar, the power of the Lord was upon me in such a manner, that I trembled as one in a strong ague, and a cry ran through my heart, O Lord, let them see as thou hast let my poor soul see, that Christ within is the hope of the saints glory: which became so close and heavy, I began greatly to fear, that if I did not proclaim this which so powerfully ran through my heart, I should lose favour with the Lord; and great indeed was my distress, yea, more than pen or tongue can declare; and my cries to the Lord were, O Lord! what can I do, I fear I shall not stand, nor be strong enough to go through this great work, and so bring dishonour to thy cause, and confusion of

face on my tender friends; and then it would be better I had never been born; besides, they cannot understand me. In this awful state I remained upwards of two hours, until all fear of what man could do, was taken away. Then, beholding my hands, which looked like one prepared for the grave, I went to the fire, and sat down alone: my companions being gone to another town, there was no soul for me to speak to, or ask counsel of. Thus I sat resigned to the will of the Lord my God, waiting for him to point out to me where he would have me to go, whether to the church, or the place where they had erected the altar. I had not sat long, before I sensibly felt that the will was accepted for the deed. Glory, honour, and praise to the Lord God and the Lamb, forever and ever.

Thus did my soul sing his praise in secret, and being bowed low before him, my joy as far exceeding the declaration of pen or tongue, as my baptism and sorrow had before done. A day of days not easily to be forgotten;—yea, I have thought, like letters engraven on a rock, not easily to be erased. Oh! praises, thanksgiving and glory to the Lord God and the Lamb, forever and ever. Amen, saith my soul.

I have written the above, that my dear children may see, what the high and holy One, who inhabits eternity, has done for their mother; that they may be engaged to be inward with him, who is, and ever was, a present help to all his depending children. For Oh! sweet Lord and Saviour, he gave me power, at that time, to resign my life, and also my dear children, expecting my life would be taken for the testimony I should have to bear. May my dear

children remember this, and believe the word of the Lord, who said, "Whoever will lose his life for my sake, shall find it." And all he requires of his creature man, is, to resign his whole heart; then he lets us see, that he is a God of order, and requires no more of us than he will give us ability to perform. But a tried people will the Lord our God have; under which trials, we are sometimes laid so low, that we feel, according to our measure, as our dear Saviour did, when he said, "I have a baptism to be baptized with, and Oh! how am I straitened until it be accomplished." But glory to his worthy name, he went through faithfully, and now sits in glory and honour, which will be the end of all his faithful servants, who sell all and follow him.

On the 31st of the 3d month, 1761, we sailed out of the kingdom of Spain; and as it had secretly appeared to me, that we should meet with some difficulty at sea, so it happened. For on the 3d of the 4th month, we met the English fleet, who hailed us, and commanded our captain to speak with their admiral, which obliged us to turn our ship, and made our captain and several of his men angry and uneasy. This brought a deep concern upon my mind, lest it should cause those with whom we were confined, to use us ill; being as deeply concerned for my kind shipmate, William Henry, who had patiently waited for me, as for myself. But, as he whose word is yea and amen forever, had shown me in my deep distress, that if I would write to some at Bilboa, I should go in peace, and he would preserve us safe at sea; he manifested his power, and wrought our deliverance: for, in the evening, the

fleet tacked about towards England again, which made our ship's company look something pleasanter, and next day, about twelve o'clock, some men came in a boat, as we thought, from the admiral: and coming on board our ship, inquired where we were bound, our captain's name, and divers other things, and then left us: and I thought, as soon as they could have related to the admiral what they had inquired about, they fired two cannon, drew into rank, and then tacked about and sailed away. But we kept our course, though in much fear, they having put English men on board of divers ships who sailed out of Spain when we did; and, as we were informed, made them sail with them, until they got within sight of the town they were going to take; and, we feared, lest, when they should perceive we kept our course, they should send a ship, and put men on board of us; and one vessel did seem to bear down towards us several hours, which made William Henry, our captain, and the rest of our ship's company very uneasy. But my heart was deeply engaged all that time, to look to the divine hand, who could order all things for the best; that if it was his blessed will, to deliver us. Then he was pleased to give me the answer of peace, and in a few minutes after, we heard a cannon fired in the fleet, which was then out of sight, and immediately that ship tacked about and followed the fleet. Then my tender shipmate called very cheerfully to me, and said, "Come, friend Moore, we are once more delivered." I answered him, saying, I thank God, and wish we may all be truly thankful; for I do look upon it to be the Lord's great mercy to us.

After this, we sailed very pleasantly along, and arrived on the British shore at a place called Dungeness, in Kent county, on the 11th of the 4th month, 1761.

From thence William Chelb, a friend, accompanied me to a town about three miles off: and having sent my trunk by water to London, we hired a carriage and went to Canterbury, where my shipmate, William Henry, and I parted. He took coach for London, and I stayed, with an intention to visit the meetings in Kent county. But being very poorly with a cold, I stayed one week at George Simms's. On the 20th of the month, he and Benjamin Beale, accompanied me to Benjamin's house, whose wife went with us to most of the meetings in that county, which were small, and close, heavy work therein. On the 29th we returned to Canterbury, and I stayed their week-day meeting; then to Rochester, where divers of my dear friends from London met me, the sight of whom rejoiced my heart; and a blessed heavenly meeting we were favoured with; which renewed my strength, to return thanksgiving and praise to the great name of the Lord my God, who had been graciously pleased to send his guardian angel, to conduct me safe by sea and land.

From Rochester I went to London, the 4th of the 5th month, 1761, when I first had the sight of that great city London, where I was kindly received by my dear friends. My tender and loving friend John Hunt, not being quite well, could not meet me at Rochester, but as soon as I got to London, he came to John Townsend's to see me, and kindly invited me to make his house my home, when in that city: which kind offer I accepted.

Having attended the Yearly Meeting at London, I left it on the 21st of the 5th month, in company with several friends, and went into the counties of Suffolk and Essex, to visit the seed therein. Rode that day about thirty miles to John Griffiths,—where we stayed the night. Next day attended their meeting, which was sweet and comfortable. From thence, went to Colchester Quarterly meeting, and then on to Woodbridge Quarterly meeting, where I received a comfortable letter from my truly sympathizing friend, Joseph White, which came in a needful time, when I was ready to think I was forgotten by all my old acquaintance; having, just before, met with deep sorrow, for not standing faithful to the testimony of Truth, manifested in my own heart; whereunto, if we were all faithful, we should not deceive ourselves, nor others; but should shine brighter than we now do. And though this, for which I was so nearly tried, was but a small thing, yet, if we are not faithful in a little, more will not be committed to our trust. I have written these things for my dear children to read, when I am gone to my resting place; and my advice to them is, to be careful to obey that of God, in their own hearts;—then will they lay down in peace, and none can make them afraid.

After visiting divers counties, I returned to London, and stayed a few days; and on the 29th of the 9th month, 1761, I set out towards Beverly Quarterly meeting, intending to take it in my way to some meetings I had omitted in Norfolk. But my mind growing exceeding uneasy lest I should go wrong, I waited on the Lord, in lowness of spirit, and much pain of mind, until he was pleased to re-

veal his will concerning me, which was to leave those few meetings before mentioned, and go to Harford Quarterly meeting, and then through Buckinghamshire to London and Bristol, and I should go home in peace, and he would preserve me safe at sea. And on the 9th of the 4th month, 1762, I embarked for Philadelphia, where I arrived the 26th of the 5th month, with great joy; it being a high favour, in such perilous times, to pass safe. And blessed be the name of the Lord, who, according to his gracious promise, preserved me safe at sea, and blessed me with sweet peace thereon, which accompanied me home; where I arrived the 5th of the 6th month, 1762, with true and lasting peace, and found my family well. Blessed be the delivering arm of our God, forever and ever.

*Her Travels through some parts of Pennsylvania,
and also some parts of the Province of New York,
in 1778.*

Having had drawings in my mind for some considerable time past, to visit some parts of Pennsylvania, and also some parts of the Province of New York, and having acquainted my friends therewith, and obtained their approbation and certificate; I left home the 4th of the 5th month, 1778, accompanied by Alice Jackson and Benjamin Hough, who, with divers other friends, had attended our Quarterly meeting, and whose labours of love among us were truly serviceable. The day following we rode twenty miles, notwithstanding I was weak in body, and attended an appointed meeting at Little Falls. Next day went to Deer Creek meeting, and dined

at James Rigbie's: after which we crossed the Susquehanna, and rode to Joseph Haines's; but his house being filled with light-horse men, we went to George Churchman's and lodged; and from thence to Nathan Yarnall's, and attended their select and Quarterly meetings, as also their youth's meeting, which was held at Providence. The last of which, though pretty large and divinely favoured, would have been larger, only for the burial of Micajah Speakman's daughter at Concord, at the same time, which a large number of friends and other attended, and we were informed it was a favoured, solid, good meeting. After the youth's meeting, we dined at Benjamin Sharpless's, and returned to Nathan Yarnall's and lodged. Next day, being very poorly, I rested myself, while my companions and the family went to their week-day meeting: after which Nathan Yarnall accompanied us to William Harvey's. Next day we attended Kennet monthly meeting, and lodged at Caleb Peirce's, whose wife had been confined to her bed eight years, unable to turn herself. Next day we had a comfortable time with her—then visited Samuel Levis's wife, who had lain very sick and lame with the rheumatism six or seven months, with whom myself and divers other friends had a heavenly, sweet meeting, worthy of our grateful remembrance. Next day were at the Quarterly meeting at London Grove, which was very large, and held part of three days, and much labour and travail of spirit was witnessed therein, for the good ordering of the church.

From this meeting, myself and two companions proceeded for Bucks county. Stopped at Isaac Massey's, who accompanied us across Schuylkill, above

the camp. Lodged that night at Israel Jacobs's; and next day went with them to their week-day meeting. The day following being first-day, his wife went with us to North Wales meeting; from thence to Abington, and next day attended their monthly meeting. After which, we proceeded to Buckingham Quarterly meeting, which held part of three days. It was large, and in a good degree favoured with divine sweetness. Next day, the 30th of the 5th month, we crossed the river Delaware; and, as times seemed difficult, Samuel Smith, John Balderston, and George Michener, accompanied us to Kingwood, where we had one meeting; after which, the above mentioned friends returned home;—myself and companions went to Joseph Moore's. Next day had a meeting there with the family and a few of the neighbours. These two last mentioned meetings caused me often to think, as I sat in silence, how the priests formerly stood with their feet in the bottom of Jordan, having none but the Lord to look to for power and strength, to stand for his honour and the encouragement of the people. But blessed be the adorable name of our God, who, in his own time, by his light and life-giving presence, broke through the thick clouds of darkness, to the setting forth of his great mercy and tender regard to mankind, in sending his beloved Son, a light into the world; and those meetings ended in prayer and thanksgiving to the God of all our mercies, who is worthy thereof, now and forever. Amen.

The weather being wet, we stayed two nights at Joseph Moore's; and the 3d of the 6th month, attended the week-day meeting at Plainfield. From thence we proceeded to Joseph Shotwell's, at Rah-

way; and on the 5th, had a refreshing meeting there. In the evening, accompanied by several friends, we visited their neighbours, Thomas Dobson and family, who had left New York in a time of battle. After some friendly conversation, a silence ensued, and we were favoured with the descendings of the heavenly Father's love, to whom thanksgiving and praises were returned, who is worthy thereof, now and forever.

I felt my mind drawn towards New York, but the way seemed so shut up, that we thought we must leave it, and return towards home. But some of our tender friends at Rahway taking it under their weighty consideration, and thinking it best for us to make trial, we went with divers other friends to General Wayne, at Elizabethtown; who, after reading our certificates and conversing with us, granted us leave, but thought it best for us to defer it until the middle of the week following: so we returned to Rahway; and next day, being the first of the week, we attended their meeting, and on second-day, visited an ancient friend who had been blind many years, which was a favoured opportunity. Lodged at Benjamin Shotwell's; and next day, in company with some other Friends, had a comfortable sitting in his family. On fourth-day attended their meeting, and then proceeded to Elizabethtown, and stayed at our kind friend Joseph Stackhouse's. Next day accompanied by Joseph and Henry Shotwell, we set forwards towards New York, and came to Powles Hook, intending to cross the North river to New York: but the colonel not being willing, we went to Bergen Point and lodged. Two of our company went to a general on Staten Island

and got a pass; and next day, being the 13th of the month, we crossed to New York. 14th, being the first of the week, we were at their morning and afternoon meetings, which were divinely favoured. Our dear friends in this city received us with much love and tenderness. On the 15th, I visited some of my old acquaintance, and in the evening, accompanied by Henry Haydock's wife, visited Samuel Bowne's wife, who was indisposed and unable to go to meeting. Divers friends coming in, we were favoured together with a refreshing season, greatly to my satisfaction; having renewedly to see the tender regard of our heavenly Father, whose works praise him.

The 16th we prepared to go to Long Island, and just as we were going to set off, the divine word passed through me, saying, "The poor servants have not been favoured with the crumbs which fall from their master's table." So I sat down with the family, and handed forth the crumbs which were committed to my trust. Having thus relieved myself, we left New York, and proceeded to Newtown on Long Island; where, on the 17th, we attended a meeting. The 18th, were at Flushing meeting, which was held at Matthew Franklin's; the meeting-house being made a hospital for soldiers. From thence we attended their meeting at Cowneck. Then went to Thomas Seaman's, and stayed there until the 21st. Then went to Westbury meeting; and on the 22d had a meeting at Oyster Bay. The 23d went to Matinicock meeting, visiting a lame friend on the way. Then to Westbury; and on the 24th, attended the monthly meeting there. These were all large meetings and divinely favoured. On

the 26th, went to their meeting at Bethpage. The 27th we had a comfortable meeting at the widow Mott's; and when most of the people were gone, I felt the heavenly Father's love to draw my mind to sit down a little while with these tender friends, when he was pleased to bless us with the lifting up of his light and life-giving presence, under which, humble petitions were put up for his people, who would that he should reign; as also that he might be pleased, if consistent with his Divine will, to preserve his people wherever they be, let their name to religion be whatsoever it may; and likewise that he, who in mercy had opened a way for us to visit his churches in those parts, might be pleased, in the riches of his mercy, to permit us to return home in safety, to the praise of his own glorious and powerful name. Thus ended this awful, heart-tendering time, in praises and thanksgiving to him who is God over all, blessed forever. Amen.

From this place we set out for Newtown again; and on the 2d of the 7th month, 1778, returned to New York. The weather being unusually warm, we stayed there until the 9th, having attended their meetings on first-day. We intended to leave that city on second-day, but were prevented from crossing the ferry by a number of the army crossing, who came from Philadelphia. We came towards Rahway, and got to Benjamin Shotwell's, who had accompanied us thro' New York and Long Island, and kindly lent myself and tender companion his horse and chaise to ride in. I had been very sick for several days before I came there, where I stayed one day, then went to his brother Joseph Shotwell's, and the weather continuing hot, and I very

poorly, we stayed two days; when Benjamin Shotwell took me in a chaise (as I continued very weak) to Plainfield meeting: from whence he and his daughter accompanied us to Joseph Horner's. Next day we went to Stony Brook meeting, which was a good meeting, as was also that at Plainfield. Leaving Stony Brook the 14th, we crossed the river Delaware to Pennsylvania, and next day went to the Falls meeting; after which we went to the widow Kirkbride's, at the Four-lanes-end, to the burial of her grandson, whose parents deceased some time before. This widow had but one son living, who had buried his son the day before: and seeing the father, mother, and grandmother, weeping over these dear innocent babes, it arose in my mind to desire them to dry up their tears, and consider their happy state, and that we must be converted and become as little children before we can enter the kingdom of heaven: as also their happiness in being gone where the wicked cease from troubling, and the weary are at rest. Thus I was led to drop a few words of healing to the mourners, as also warning to the youth, which was a relief to my mind, and I hope to the mourners likewise.

From Middletown we went to Makefield meeting, and thence to John Watson's at Wrightstown, and dined. In the evening rode to Thomas Watson's at Buckingham. Next day Thomas Watson accompanied us to see an ancient friend of about eighty years of age, who by a fall was so disabled she could not sit up. We sat down with her to wait on the divine Father of mercies, who was pleased to favour us with his ancient gathering love, to our refreshment, to whom alone be all praise. From thence I went

to see my cousin, Sarah Day, a sorrowful widow, who had but a little time before buried her husband, and was much oppressed by the times, and far advanced in years: one of her sons lived with her, the rest of the children being married. After the above mentioned visit, I returned to Thomas Watson's, thinking to proceed homewards next day; but feeling myself stopped, I waited to see which way my never failing guide would direct me; and as I kept my eye steady to the light, my way was opened to Buckingham, Plumstead, Horsham, and Byberry; to all which I went, and had a meeting at each place, which were divinely favoured. The 28th of the month, proceeded towards home; stopped at Abington monthly meeting, and Germantown week-day meeting: this last was a favoured meeting. After which my cousin, Joseph Spencer, took me in his chaise to Philadelphia, and an acquaintance rode my creature, which was a great favour to me, I being aged and weak in body. I stayed and attended the Quarterly meeting at Philadelphia, and also the week-day meeting at Pine Street: after which, dining at Deborah Morris's, I prepared to set out towards home; and divers friends being present, we sat down awhile to wait on the Lord, who was pleased to bless us together, so that we parted in much love and tenderness; and I may say, I never in all my visits to that city, left it in greater peace of mind than at that time; having been favoured with many blessed opportunities during the Quarterly meeting there. May the great name of our God be praised, now and forever.

On the 5th of the 8th month, 1778, accompanied by divers friends, we proceeded to Wilmington,

Hockesson, and New Garden meetings, which were comfortable meetings. The friends who came with us from the city intended to leave us at New Garden, which was the place of my tender companion's residence; but not feeling easy so to do, they and my companion went with me to Rumford Daves's, who kindly accompanied us to my son-in-law's, M. P., taking meetings by the way, particularly East and West Nottingham, and Little Britain;—then crossed the river Susquehanna to Deer Creek meeting, and so to my son-in-law's, above mentioned, where we all stayed one night; and next morning, before we parted, we were blessed with a sweet opportunity, and the mercy of Almighty God appeared so great to me; his poor handmaid, as caused my spirit to bow, and return praises and thanksgiving to him who is worthy forever—Amen.

The 15th of the 8th month, I returned home in that peace which surpasseth the understanding of man;—and found my family well.



A short Testimony of Ann Moore, concerning her friend and companion, Alice Jackson, dec'd.

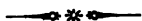
Notwithstanding I had but little acquaintance with her before she joined with me in a short journey of about three months, in which time we visited divers meetings in Pennsylvania, New Jersey, and New York, I often thought in the journey, she was not long for this world,—she seemed to be so ripe and deep in the knowledge of the truth, and of the acceptable worship of the Most High, though she made but little show in the sight of man.

I saw her waiting was in the deep, and her eye looking beyond the world and the wisdom thereof; and she would sometimes speak a few words in testimony, from that deep sight and feeling she was qualified with, being careful to speak by and thro' divine assistance, and thereby the dead was raised, and life spread over the meeting, to the renewing of our love to God and one another; which awful walking made her near and dear to me, and to Friends where we came. Her conduct and conversation bespoke her to be one who feared God and hated covetousness—agreeable to the truth she made profession of.

Thus we travelled together in body and in spirit, and she seemed more like a daughter to me, than one whom I had but a short acquaintance with.—Her memory is sweet to me, and I feel my love to go with her beyond the grave. Oh! may the Lord, if it be his holy will, raise up and qualify many more for his great and glorious work, is the fervent desire of my mind.

ANN MOORE.

2d month 1st, 1779.



A SHORT TESTIMONY

Concerning Christiana Alsop, deceased.

Christiana Alsop, daughter of Ruhamah John and Elizabeth Alsop, of Philadelphia, was religiously inclined from her infancy; and, early in life, gave up to the visitations of divine grace, by which she received discernment and strength to avoid the temptations and dangers to which many are exposed.

When about sixteen years of age, she became a resident in her uncle Thomas Berry's family, at Centre, where she continued nearly eighteen years. She, early in life, evinced a disposition to espouse the cause of Truth and righteousness, and to lead a life of strict self-denial. In a little time, she thought it her place to abstain from the use of articles, produced by the labour of slaves; and she continued in this practice to the end of her days. Under this exercise, her tender heart was often led to mourn, for the oppression of her fellow-creatures.

She passed through many deep baptisms, which she endured with much patience and composure. Yet, at one time, a friend happening to go into her chamber, found her mourning and weeping bitterly. Christiana perceiving she was discovered, on being asked the cause, said, she was like Solomon, mourning for the loss of her Beloved. Some time after, she informed the person, that she had felt a check for her conduct; for, on thinking of it she seemed to be queried with after this manner: Suppose a parent thought it right to leave a child, for a season; would it be agreeable, for the child to grieve greatly? Would it not be better to say, I know my father loves me, and when he sees proper, he will return?

Though she was then young, and afterwards had many trials to pass through, yet it is thought she never gave way to impatience on the like occasion. She was a bright example of true humility; and was adorned with the christian virtue of charity, which rendered her respected and beloved. An awful sense of the Divine presence, appeared continually to preside in her heart; insomuch that meekness and

condescension were conspicuous in her conduct and manners.

In the eighteenth year of her age, she came forth in the ministry; and her appearances were approved by her friends. But in a little more than a year, her concern on this account seemed to close, and she was silent. For awhile, she was in distress, fearing that she had unknowingly done something wrong; but as she sat in a meeting, a few weeks after her last public communication, she was mercifully shown, that it was not on account of any thing wrong in herself, that she was at present excused. At this intimation, she rejoiced; and, humbly bowing before the Almighty, was brought into a willingness to be any thing or nothing, as he pleased.

She was concerned not to use more than nature required, either in food or raiment, and that in much plainness and simplicity; also, at times, to refrain from some things, considered lawful by most; which made her appear singular to many: and indeed, she did not seem ashamed to appear as a fool for Christ's sake.

As she remained under the refining hand, she was, at length, enabled to rise far above all that this world can bestow. Although she was a person of few words, and modest in her expression, yet from the hints she dropped, it is believed she enjoyed great peace in giving up to apprehensions of duty, which to some appeared strange. She was careful not to traduce the character of any; not even so much as to listen to those who spoke of the failings of others.

Near two years before her decease, she again appeared in public testimony, tho' in but few words,

yet these being seasoned with life, her communications were salutary to many minds. About two months before the close of her life, she was confined to the house, with a trying complaint, under which she had suffered for more than a year. At first it was supposed to be of a rheumatic kind, affecting her hips, back, and other parts, with great pain. As the disorder progressed, she became disabled from turning herself in bed, and ultimately her hip was drawn out of place, so as to make her crooked. It also gathered on one side,—was lanced, and discharged much matter. Afterwards another tumour appeared on the other side, occasioning much pain and suffering, which she bore with great patience; at one time saying, “If she knew the right time had come for her release, she thought she could rejoice:” but appeared to be in a composed, resigned state of mind, quietly waiting the Lord’s time.

Thus, this amiable young woman closed her dedicated life, on the 24th of the 2d month, 1832, in the thirty-fourth year of her age—And there is no doubt that she is now enjoying a mansion of rest among the blessed.



ON SELF-EXAMINATION.

I have somewhere read an account of the doctrine of the Pythagorean sect of philosophers, wherein they asserted, That the way to grow wiser, and advance in the path of virtue, was, to call themselves to a strict account every evening, by three times running over the actions and affairs of the day past; and carefully examining what their conduct had been;

what duties they had performed, or what neglected; what good they had learned, or what evil they had overcome, the preceding day. We have no reason to doubt, that this practice was productive of very great advantages to those who scrupulously adhered to it. But in this enlightened age, we have far too much cause to fear, that it is a doctrine too little practised, tho' perhaps generally assented to. And thus it is that we make so little advancement in knowledge and virtue; for want of often examining our experience, and the progress we make, as well as a more diligent attention to the means adapted to the attainment and acquisition thereof. It is certain, that the sources of furnishing our minds with useful knowledge, are very numerous. By reading the experience of wise and virtuous men in past ages, we may transfer to ourselves the knowledge and improvements they gained. By observation, and contemplation of ourselves, and the various objects and occurrences around us, we may furnish our minds with a rich variety of ideas. By conversation with the wise and virtuous, our intellectual faculties may be greatly improved, and our knowledge increased; and more especially, if we were careful, whenever we retire from company, to converse with ourselves, and inquire what we had learned, for the improvement of our understanding, rectifying of our inclinations and judgments, the increase of our virtue, or the meliorating of our conduct and behaviour in any future parts of our lives: and to examine whether we had been careful, in all our converse, to keep strictly to truth and sincerity, to avoid all idle words, or useless and vain expressions; and to seek for instruction and information in a right manner. By

study and meditation, we may improve the hints and ideas that we have acquired by reading, observation, or conversation: we may take more time in reflecting on them, and by a careful examination and attention, we may form right conclusions, and fix them deeper in the mind, so as to be longer retained in the memory; and sometimes may carry our thoughts much farther on some subjects, than ever we have found in books, or the conversation of others. Thus it must be our own mental labour and self-examination, that must form and establish our judgment and opinion of things; otherwise we may too hastily form conclusions, and frequently involve ourselves in errors and difficulties.

But for want of thus examining our minds, what progress do we make in the paths of knowledge?—what advancement in virtue?—what new ideas or truths do we gain?—what useful information do we treasure up? If a strict examination should take place, perhaps the account would be very small, not only in a day, a week, or a month, but even in a year. If the above mentioned Pythagorean rule were daily put in practice, and oftener than the evening, our lives were retrospected and examined, it would much improve our moral conduct, and more so our religious progress in the most important business and concern of our lives, by having that inward Monitor to direct us, which is styled in Scripture, “a discerner of the thoughts and intents of the heart, and a swift witness against all evil.” This state of self-examination and watchful care, David appears to have been an example of, and engaged in, when he said, “I communed with my own heart, and my spirit made diligent search.”—And

that he might not be drawn therefrom when in company, he declared, that he would take heed to his ways, "that he sinned not with his lips. He would keep his mouth as with a bridle." Divers testimonies and expressions might be quoted from his writings, to evince, that this dignified monarch accustomed himself to this method of improving his mind, and likewise many other passages in the Scriptures, evidently demonstrate, that it has been the practice of the wise and virtuous in past ages, and among divers nations; and certainly it is equally necessary now, and the advantages accruing therefrom would, undoubtedly, abundantly compensate for the labour. But there seems a reluctance in the human mind to view itself in a true light, under an impartial investigation. And this unwillingness may perhaps arise from a consciousness of many defections and errors in opinion and conduct, which would be unpleasant to review, and productive of uneasy sensations; and therefore this necessary work is put off for the sake of present ease;—the continuance of which neglect, will undoubtedly increase future remorse and trouble. And as this procrastination retards the mind's advancement in knowledge and virtue, and leads it into the paths of ignorance and error, so it makes the work of reformation harder to begin, and more difficult to engage in. Wherefore let us ever bear in remembrance the query mentioned in Scripture—"Wherewithal shall a young man cleanse his way?" And by a careful attention, we shall find as David did, that it is "by taking heed thereto according to thy word."

AN EPISTLE
TO THE MEMBERS OF THE
RELIGIOUS SOCIETY OF FRIENDS,
OF THE
YEARLY MEETING OF PHILADELPHIA,
AND ELSEWHERE.

PHILADELPHIA:
Printed by John Richards, No. 129 North Third St.

1834.

1. The first part of the paper is devoted to a general discussion of the problem of the existence of a solution of the system of equations (1) for arbitrary values of the parameters α and β . It is shown that the system of equations (1) has a solution for arbitrary values of the parameters α and β if and only if the condition

$$\alpha + \beta = 1 \quad (2)$$

is satisfied. If the condition (2) is not satisfied, the system of equations (1) has no solution.

2. In the second part of the paper the problem of the existence of a solution of the system of equations (1) for arbitrary values of the parameters α and β is solved. It is shown that the system of equations (1) has a solution for arbitrary values of the parameters α and β if and only if the condition

AN EPISTLE, &c.

“God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life.” This manifestation and offspring of God in man, is that alone in every soul which can enable it availingly to cry “Abba, Father;” growing up with spiritual senses and daily exercise of its heavenly powers, we come not only to love the Father, but, in the expansion of his own unlimited nature, to love all those who are begotten of him, whether to us outwardly known, or through a more spiritual and universal intercourse as unto the children of God every where we are drawn into communion with them.

In a season of bodily indisposition and distress, with which it has pleased God to visit this outward tabernacle, my mind has been drawn forth to visit the churches of Christ in various places, and having attained to a little strength, feel most easy to address a few words of salutation and encouragement, and, should it arise, of tender counsel and caution, to my brethren and sisters in outward religious fellowship; having been long in best feeling united to many of them, and having in spirit visited others, whose outward visages I have not beheld, but in a more hidden fellowship have been brought to sit with both in their desolate apartments, covered with mourning because of Zion's desolation, and also in heavenly places in Christ, where the children of the resurrection are at times permitted to sit with him in glory. A participation of a measure of which glory is, in those solemnly instructive seasons, bestowed on us, as evidence of an invisible world, where an inheritance

undefiled, and that fadeth not away, is in reserve for all the pure in heart. Seeing therefore, dearly beloved brethren and sisters, that those glorious rewards are believed to await the righteous, and the righteous only, how deep and weighty are the considerations which involve this short life of probation! If such the accountabilities of a human mind as constituted by its Divine Author, even under the benighting influence of ignorance, superstition, and bigotry, in which divers nations of the earth are yet found, and the over-spreading of those thick clouds of prejudice and tradition, which still clothe a large portion of the more enlightened part of mankind, how much more, of a people from whose minds God hath rent those veils, and shined in upon them with the clear light of a gospel day; wherein the ordinations of a spiritual dispensation, standing in the wisdom, power, and nature of God, and perfectly adapted to the most exalted state of his creature man, are clearly distinguished from those dispensations and administrations of his divine government, which, having been given to ages that are past, as they could bear, have but little more than pointed, through the various representations, figures, and analogies of things, to the one eternal substance; and therefore he raised up a people and gave them a testimony to the latter, that the shadows of the former may pass away, that an increase of light from the one Heavenly Luminary may shine upon the souls of his children.

Here we see the Society of Friends, as to light, knowledge, and profession, with their standard raised on the height of the mountains of Israel, that all tribes and nations may behold it, and beholding, gather thereto. Brethren and sisters of the different stations and relations in this society, who have been made alive by, and are alive in the truth, shall we suffer this standard to fall, while God is known as our captain and our king, while his all pervading victorious spirit is round about our camp, and offers to go forth with our armies? Shall fear or dismay oppose our

advancement,—shall feebleness of hands cause to let go the sword, the shield, and the standard? Shall doubtful disputations, the bewildering mazes of the reasonings of man, be suffered to intercept the light of life, and draw our attention from the great object of its manifestations unto, and holy inspirations upon, our souls? Shall the benumbing fetters of sordid earthly mindedness enchain our feet in the dark uncomfortable regions of a covetous mind, coveting after the means of its own enthrallment, and seeking with all the powers of a weak, benighted, wandering spirit, to lade itself with thick clay? Shall the gay enchantments of a fleeting flattering world of sense, with its bonds and friendships, still at enmity with God and the soul, with whatever glory its kingdoms and principalities may present to our minds, be suffered to gain the ascendancy there, and induce us to forego the fulfilment of those duties, contained in the condition of our enlistment, as soldiers of Christ, and rob us of the prize at last? Or shall we arise, under the renewed quickenings and qualifications of his holy Spirit, and encourage each other to hold out in the warfare, nor suffer the standard, which has been raised before the nations, to fall vilely and mournfully to the ground.

The attendance of our religious meetings, as a religious and reasonable duty, has from the first rise of this society been a subject of feeling concern to the spiritually minded, and particularly to such as have had the oversight of the flock of Christ. We have cause to admire the wisdom and to adore the goodness of God, in dispensing to the church, in the various ages of mankind, such an order as he could bless to every member thereof. We believe the advantages resulting from meeting together, for the purpose of social and divine worship, stand among the first blessings of such an order, and are still owned by the Head of the church as perfectly agreeable with, and adapted to spiritual dispensation and religion of the heart, embracing the highest privileges which the Father of spirits has seen meet to confer

on his children while here,—that of an immediate and sensible communion with him. If such the high origin of, and inestimable blessing contained in this institution of Heaven's order and will, and still made known in the ownings of his presence among us, when thus gathered in body and in spirit before him, why should any forego those sublime enjoyments? Why not fulfil those divine requisitions, which, for our good alone, he calls on us to attend unto; as our goodness reacheth not unto him, as adding to eternal perfections or consummate happiness and glory? But why expatiate on the subject of this duty, seeing we all, or nearly all, agree in the theory it involves; why not rather inquire the cause of the neglect thereof in practice? The intermediate causes of this latter deficiency we shall doubtless find to be various, growing out of one deeply mournful cause, a want of love to God, and consequent disregard to some of the most solemn and important of our religious duties.

“Hear O Israel, the Lord thy God is one Lord: and thou shalt love the Lord thy God with all thine heart.” Did we rightly observe this important commandment, no neglect of the attendance of our religious meetings would be named among us; sublunary interests and considerations would become subservient to those of a higher nature, and God would be worshipped in spirit and in truth, and in that outward order which he in his perfect wisdom and goodness has instituted for us, and calleth on us to maintain.

The merchant would leave his shop, at the risk of some small commercial disadvantages, and the husbandman his field of labour, with faith and reliance on God, that he would prosper the enterprize of the one, and bless the labour of the other, as far as is necessary in affording that small pittance of temporal support, to a temporal and soon perishing body, which that body requires. But, alas, the love of gain for the purpose of sordid accumulation, or for pride and vain glory, has been suffered to overcome those better principles of the inspiring power of God in our souls,

and to number us with the idol worshippers of all ages; for idolatry is the same at all times, and consisteth in a departure from God and his worship, and a cleaving unto and preferring his gifts before him. Nor will children and servants be forgotten, or excluded the solemn feasts of Zion, by such as love the Lord and their neighbour as they ought, such as prefer the interests of their own immortal souls to the groveling considerations of earthly accumulations, ease, or aggrandizement. But some will ask, why attend meetings, and what is gained by such attendance ever so duly performed from year to year? Why very little indeed, except by the spiritual worshipper;—and why not go a little further and ask, why make a profession at all of religion and worship? It is true, mournfully true, that many are punctual observers of almost every iota of outward religious obligation, and at the same time appear too much unacquainted with the work of regeneration of heart; whose spirits are not found in the field of holy exercise and warfare, and although they have obtained a name to live, not being faithfully concerned to labour for themselves, they have “pined away with famine, stricken through for want of the fruits of the field,” and are numbered with the dead. Do not the calls of the Spirit go forth over many of our religious assemblies, as formerly addressed to a state of ease and insensibility—“Awake thou that sleepest; arise from the dead, and Christ will give thee light?”—But how shall we arise, if we are found not only dead, but so deeply buried in the earth as not to hear these calls? My spirit travails under feelings of deep and lively interest for the arising of these. “Spare thy people, O Lord, and give not thy heritage to reproach;” breathe on with thy spirit, and raise up by thy resurrection power a band of militants in thy name, who shall again nobly raise the standard of thy truth, and valiantly fight thy battles to the overcoming of the enemies of thy church; that peace, truth, simplicity, and fervent love may prevail throughout the borders of thy Zion.

No one of our christian testimonies appears at this time of more importance, than the right attendance of our religious meetings;—it seems somewhat like the vitals of the constitution of our outward order, and so long as this part remains greatly defective, the body will continue to decline. Will those around us, on observing the small number who present themselves at our mid-week meetings, especially in our cities and neighbourhoods of much wealth, where more than a competence has been already gathered, believe that we are indeed a people fearing God and hating covetousness? or shall we not rather be viewed, because of this open violation of an acknowledged important testimony, as disregarding God and coveting this world?

Ah! my brethren and sisters, members of the Society of Friends, professing the same religion and worship, and bound together in its sacred obligations! whatever may be our hopes or prospects, it is very clear that we can never prosper as a people, until this part of our christian discipline be more diligently attended to; until our meeting houses become places of resort for the society generally, on all our meeting days; not only those set up for the special purpose of divine worship, but such as are more particularly held for the administration of the discipline of the church. It having been my lot to attend a considerable number of these, in different parts of our society, my spirit has often been burthened with the formal lifeless manner in which these meetings have been held, and the discipline administered; having had painfully to observe the prevalence of that spirit which influenced Ahab to go up to Ramoth Gilead, and fall there—the spirit of man's wisdom presuming to enter into the work and counsel of God, and speak in his name. This has not only occasioned the fall of kings, but the declension and apostacy of churches. Every movement made or attempted in the church of Christ, under the influence of any other spirit than his, is the work of antichrist and tends to confusion of language. No Friend,

acquainted with our principles, and concerned to live up to them, can feel at liberty to speak to any matter in our religious meetings, without first feeling after the mind of Truth therein, as little deviations from this only right criterion readily and almost imperceptibly introduce into greater, and the savor of life becomes lost in that mind, and the savor of the death of the letter coming in, and exercising itself, spreads its leavening influence over meetings, greatly oppressing the leaven and life of the kingdom in them. And when, from the motion of Truth in the minds of some of the little ones, a few expressions are uttered in the foolishness of the cross, the worldly wise part in some active member whose time is always ready, arises and casts a stone, or something comparatively hard, whereby the innocent are wounded and the work marred. Why this stumbling of the oxen—this stretching forth an unqualified hand to the ark, seeing God is as able and willing to clothe with his own wisdom and strength, as he was in the days of the former prophets and of our forefathers, when his own living presence was known among them to be the life and power of their religious assemblies; by which the forward creaturely part was kept down and truth raised into dominion, the honest hearted were encouraged to occupy their respective gifts in the church, the mourners were comforted, the weak strengthened, food convenient was given to the children, and every state and condition ministered unto, and a precious growth in the truth was witnessed in the different branches of the family.

Ah, Friends! were we all as faithful as they, were we sufficiently concerned to stand separate from the world, and every arising of a worldly spirit, in meetings and out of them, how would our minds become clothed with the wisdom of truth; how solemn our religious meetings, and how livingly would truth arise, and through us exalt its own testimonies. God would be honoured, and his church edified; Zion's borders would be enlarged, and her children estab-

lished in righteousness; her messengers would go forth to "Phut and Lud, and to the Isles that are afar off, and strength of salvation would be their clothing." And as we believe an outward or vocal ministry has been, in ages that are past, made use of as an instrumental means of an inward gathering to the heavenly Shiloh, and that such a ministry has been opened among us, through such as having themselves submitted to the purifying baptism of the holy Spirit, and therein becoming acquainted with the paths of regeneration, are enabled to point them out to those the feet of whose minds have not been effectually turned thereunto, and to encourage such to a further progress who having taken some steps therein, are ready to turn back again into Egypt, or to stumble, because of some of the (reported) hard sayings of Christ in the way of the doctrine of his cross, to that part which cannot inherit the kingdom of God. How desirable, my dear friends, how needful for such as are called on to speak in the name of the Lord, in declaring his way to others, so to abide in him as to be able, after the pattern set up by the holy Jesus, in the simple persuasive language of truth, to speak unto others concerning the heavenly kingdom as of things known and handled of the word of life. And as a very conspicuous part of the work of the faithful in this society, has been to declare against the doctrines and darkness of a false church and ministry, I have felt, at this solemn season of deep bodily affliction, an exercise lest this important testimony which we are still loudly called on to bear against spiritual Babylon and her traffic in the souls of men, should be suffered to fall too much to the ground in this society; seeing through the false doctrines of this church apostate, many are deceived and brought to believe in lies, and fix their hope of eternal salvation in that which cannot save.

Under this burden of false doctrine, deceit, and cruelty, the seed of God hath, in the different ages of mankind, been grievously oppressed. The deep mysterious workings and

wicked devices of this spirit, against the peace, order, present and future happiness of God's rational creation, have never been more clearly opened to the view of my mind than at this time; nor stronger desires felt that his creation may be redeemed and set free from the divinations, enchantments, and oppression of this kingdom and power of darkness. And I am given at this time to believe, that the living members of the body of Christ, especially in our society, will be led into a much deeper travail on this account than has of latter time been felt among us, and a close searching testimony go forth against the kingdom of the beast and the false prophet; the same *now*, under whatever clothing, as when its power was permitted to rule over the bodies of men, and shed the blood of saints.

In whatever point of view we survey the mission of a gospel minister, it is seen to be awfully responsible and important. May these consider their high and holy calling, lest through unwatchfulness and inattention to the great object of our mission and testimony, we gradually lose sight of that which can alone enable us to finish the same to our present and final peace, and to his glory who hath called us, and to whom all glory is due. While on this subject, my mind seems brought to contemplate the character and office of Jesus Christ as an elder brother and pattern, in that he assumed no higher character, as an outward testimony bearer, than that of a servant or minister, declaring both by example and precept that whosoever would be great in *his* church, must condescend, as he condescended, to be as the least and servant of all; nor was his meekness and humility greater or more conspicuous than was his faithful perseverance in the dignified cause in which he laboured. May we remember, that "he set us an example, that we should follow his steps."

I am verily persuaded there are, in the various departments of our society, those who are truly concerned to discharge the trust reposed in them, towards their younger

and their less concerned brethren, over whom the Holy Ghost has made them overseers. My spirit travails for the strength and renewed encouragement of these, that they may not suffer the low state of things with us as a society, nor their own weakness, however at times deeply felt, to overcome their faith in God—their patience and perseverance in his cause.

Dear friends, companions in tribulation—fellow laborers in the gospel of Christ,—however unsuccessful your labors may sometimes appear to be, they will not be forgotten or go for nought; a blessed and glorious reward still awaits the faithful, and the language of inspiration anciently uttered continues, and will be applied to every faithful companion of Christ; “Though Israel be not saved, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength.”

It is now with me to make some observations to parents and guardians of children.—On comparing the accountabilities of the different stations and appointments in the church of Christ, none perhaps will be found more responsible than that of parents and heads of families, under whose immediate care the minds of the rising generation receive their cultivation and growth; and it now presents to view, that a sense of the accountabilities of this station, will be found to increase with an increase of right engagement on their behalf. When parents are chiefly concerned to lay up treasures on earth for their children, their accountabilities seem to rise in their view but little higher than in things relating to their temporal good. But when these become truly concerned for their children’s immortal welfare, when desires that they may have a treasure in heaven become paramount to every other consideration, it is then their accountabilities are seen to be truly awful and tender; they feel themselves as guardians of immortal minds, and are often brought to the consideration that their conduct toward them may possibly have an influence on their future

and eternal state. It is then the gay and pleasing prospects of their mere mortal felicities appear as bubbles on the water, and as the dust of the balance, in comparison of their eternal rest and enjoyment. It is then the deceitful friendships, and many other enticing allurements of this world's riches and greatness, appear as dangerous snares to their feet. The simplicity of the religion of Jesus Christ is clearly seen, emanating from its Divine Author, and appears in its own inestimable excellence and value. It is then the principles, doctrines, and testimonies of the christian religion, as believed and embraced by the enlightened and faithful of our society, are found to be precious, and an education in them of more value than all the pleasing decorations and refinements of a glittering world. Under these enlightened views and holy solitudes of parental love and concern, the love of God and the discipline of the cross become the early guardians of our children; trained for heaven more than for earth, they grow up in the fear, nurture, and admonition of the Lord. And although some, however thus favoured, from the prevalence of example and contagion of a worldly spirit, (unto which in the present state and ordinary course of things, they must be more or less exposed,) are found imbibing principles and habits, calculated to mar their innocence and destroy their peace; yet parents are clear of their blood, and those early instructions derived from parental concern may yet be remembered, and gathered as bread cast on the waters, when, through some awakening visitation of Providence, such are brought home to reflect more wisely for themselves. Thus, dear parents and guardians of children, we see there are strong incentives to faithfulness; and since this is the best we can do, let none desert the important post of duty where Providence has placed them, since much may depend on a strict and watchful care therein maintained. No doubt much of the weakness and declension now prevalent in this society, is owing to a want of parental religious concern, early to im-

press the minds of their children with a sense and love of what is right, and a just abhorrence of evil, and, as their minds expand, and powers of perception are strengthening in them, to unfold to them, as they can bear, the great principles of the religion of Jesus Christ, and the alone means of redemption through him.

Parents would seldom lose sight of their solemn obligations concerning the spiritual welfare of their offspring, were the principles of immutable truth permitted sufficiently to rule in their own minds to the subjugation of those passions and propensities, which being of an earthly nature, never fail, if given way to, of enlisting the mind into the service of the god of this world, as subjects of his kingdom. Ah, dear parents, if such I am addressing, whose minds have become enthralled with the bondages of a worldly spirit! if the powers and principles of a life that is eternal, which were offered to you in the morning of life, in order to your redemption, have not yet perfected that work, and become the guardian angels of your spirits, suffer your minds to be suitably affected by a solemn review of that portion of time which is past, and a consideration of the design and end of that being which God has given you, and see whether the responsibilities of a nature but little lower than the angels, are not calling you to higher aims and objects, than those on which your minds now chiefly dwell, and to the fulfilment of higher duties than those which involve terrestrial things? If so, may we be aroused while the day is yet ours, and the light of Christ is shining in upon us, quickening our minds to a living sense of his goodness and of our duty, and raising in us desires after immortality and eternal life. With this close in, and in this abide, and no good thing will be withheld. Renewed desires will be often awakened on behalf of the dear children, and qualification afforded to instruct them in whatever pertains to their essential good. The God of peace will be near to bless you and your offspring together; not unfrequently in-

fluencing your minds to call them about you, teaching them by example the impressive lesson of silence, and waiting upon the Lord. And should that God that loves you and loves your children, and knows how to apply the first lessons of heavenly instruction to their minds, find in his boundless treasury a blessing to dispense through you, how would he open your minds in the pure counsel of truth. Their states would be seen and felt, and you would know that you loved them as children of the Heavenly Father. An intercourse would be opened between your spirits and theirs, in that endearing feeling and tender relationship, which binds together the church and family in heaven and on earth. Friendships thus formed between parents and children, would not easily be dissolved or shaken; an access would be opened to their minds, by which they would be won to Christ, and grow up living members of his body, and in the course of their future years and stations, would be found transmitting the same blessings to future generations. So would Zion's borders be enlarged and God be glorified.

And now, dear young friends, children and youth of this society, heirs of the same hope and heavenly calling with one who now addresses you,—my spirit turns toward you in the aboundings of gospel love, in tender desires for your present, but much more your final well-being; and in taking a view of earth's innumerable multitudes, more especially the nations and denominations of professing christians, the great declension of these from that life, power, and favour with God, which has, through the renewed visitations of his holy Spirit, been at different periods of time, dispensed to the militant church, the emphatic query, proposed by Jesus to his immediate followers, is brought to my remembrance: "Will ye also go away?" Ah, my beloved young friends! this is a very important and comprehensive query. It considers you as free agents (under God,) to whom are preferred the offers of eternal life, and leaves you to make your election. It considers you as able, through

his grace, to make a right choice; to choose the good and live, or to refuse it and die;—die to those refined sensibilities of soul, only known to the redeemed and ransomed of the Lord. It brings before you the awful consequences of choosing death and darkness for your portion, rather than light and life. Finally, it involves your present and future destiny, and leaves you to decide the same in the answer which your lives shall give.

The reply of one of the disciples, on behalf of himself and his fellows, is brought to my view, as containing another query worthy of your deepest consideration: "To whom shall we go?" His mind was, no doubt, at that time illuminated and expanded by heavenly light and love, in which he was enabled to take a summary and extensive view of human things. He saw their evanescence and emptiness. The balance of the sanctuary was at hand, by which he estimated their weight and value, and behold, they were as vanity and nothing, in comparison of that treasure which was now set before him as the object of his affections; pursuit, and decided choice, and therefore was enabled to say, from what he then experienced, and no doubt in the demonstration of the spirit and with power, to the reaching of the witness in the minds of his companions around him, "Thou hast the words of eternal life." Yes, my dear young friends, in him, Christ, the "wisdom and power of God," are included the principles and powers of the soul's present and eternal felicity, which we are encouraged to believe, if faithful, we may become clothed with. "And ye are complete in him who is the head of all principality and power," remains to be the declaration of the spirit to the churches, known only in a subjection of the creaturely powers to those that are divine. Thus putting on Christ, we become "accepted in the beloved," clothed with his pure spirit, the "white robe" of a perfectly innocent and righteous life, having obtained the palm of victory through him, over all the powers and passions of an earthly nature. Ah! my dear young

friends, these conquests over every discordant feeling, trial, and temptation of time, and succeeding crowns of eternal enjoyment, are the great objects proposed in the offers of his redeeming love to our souls. Are these the objects of your pursuit, the subject of your daily thoughts and desires? Then will the presence of the God of the whole earth be the light of your path, while passing through time, and at its solemn approaching close, safely conduct your redeemed spirits to the heavenly mansions.

But while addressing the Zionward travellers, the language of mourning has saluted my ears, on account of another class of the rising generation, who have not yet chosen the paths of regeneration, which under the cross are beheld by the divinely enlightened eye, to lead directly forward to the kingdom of God, but are travelling in those ways which are pleasant to the eye of sense, and terminate in a dark cloud which rises beyond the vale of time; who have not yet learned by sad and late experience, that "all is vanity and vexation of spirit," that stands not in that wisdom which is from above, and is not quickened by that life which lives forever, but in that wisdom which is from below, and in that life which is mortal and transitory, and can therefore yield no permanent enjoyment to a being whose principal and higher nature finds not its heaven here. But there are some who believe not. Such are the deceptive powers of darkness, (or sense,) when once admitted to take possession of the soul, that they not only destroy its relish for divine things, but lead to doubt the reality of them. To such the prophet was directed to cry out in this language: "Behold ye despisers, and wonder and perish: for I will work a work in your days, which ye will not believe, though it were told you." For, however the disobedient may call in question the necessity of the great work of the soul's salvation through the immediate influence and operation of God's holy spirit upon it, or however these, through unbelief and hardness of heart, reject the evidences of the reli-

gion of Jesus Christ, which God hath made sufficiently clear to all who are willing to receive them, and therein reject the only means of the redemption of their own souls; still his work goes on in their days, although they believe it not when told them, by such as receiving him in the way of his coming, have obtained power to become the sons and daughters of God, and are not ashamed to acknowledge the relationship. "before men." The unbelief of those will no more hinder the work in others, than the awful neglect of the five "foolish virgins" to have their lamps supplied with oil, while yet attainable, could hinder the admission of the wise into the bridegroom's chamber. An ancient writer, in depicting the situation of unbelieving impenitent souls, in a state of future existence, lamenting over their own past follies and misjudgings of the righteous of their time, bespeaks them in this language: "We fools accounted their lives madness, and their end to be without honour: how are they numbered among the children of God, and their lot is among the saints."

I seem now permitted to turn my mind from this land of darkness, these bewildering shades of unbelief, where dark unholy spirits dwell; but not without desires that such, while yet in time, may hear availingly his call, who to the prison house went down to preach glad tidings to imprisoned souls. And lo, he condescends to visit still the dark and strong domains of unbelief, nor would he fail to set the prisoners free, were they but willing to embrace the means of their redemption. "Hear and thy soul shall live," was once the voice of truth, and such remains to be; but still that voice and small, and man's tumultuous passions must be still, before he can distinctly hear the sound; false reasonings must be hushed and quietude prevail; then will the living cogent voice of truth arise, to meet thine inward ear, that thou mayest hear and live. Seek then the closet, love retirement's hour, while divine admonitions await the perceptions of thy mind, and the evidences of truth are offered

to thy understanding, and its too stifled convictions are still visiting thy soul; lest thou be numbered with a too long gainsaying people formerly, and fall after the same example of unbelief, while yet in the wilderness of thine own unsubdued passions, where thy travel has hitherto been; lest his holy spirit be withdrawn, who has declared that it shall not always strive with man, seeing he also is flesh, and must return to the dust whence he was taken, and the spirit to its state of final reward. Ah, then, be wise in time, seeing the awakening dispensations of Providence are often visiting our outward dwellings, and proclaiming in accents still and solemn, "Be ye also ready, for in such an hour as ye think not the Son of man cometh."

While about to leave this subject, "the sound of the trumpet grows louder and louder;" every feeling emotion in my soul is moved, every tender sensibility awakened, under the consideration of the awfulness of falling into the hands of a living offended God for final judgment! "How shall I give thee up, O Ephraim! how shall I set thee as Admah, how shall I make thee as Zeboim!"—cities which, rejecting the day of their visitation, God overthrew in a moment, and "no hands stayed on them." O my beloved young friends! if such there are within the pale of this Society, who, like the children of Zeboim, under a profession of morality and refinement are nevertheless subjects of their own passions and appetites, with whom pride and the bread of idleness abounds, may the late and solemn admonition, proposed to a certain king in a few words written upon the wall, be timely and deeply pondered, "Mene, Mene, Tekel, Upharsin."

It now seems right to address another and more numerous class of our beloved young friends, who believe in Christ, love to hear his sayings, and do them not; who are often brought to see where they are, and also what they should be, but like unstable minds who have gone before them, beholding themselves as in a glass, straight-way

forget what manner of persons they are. In these seasons of forgetfulness and absence from the light, ah ! how unconscious are many of our dear children how they appear to others, when so easily and openly they go counter to a good profession, and their own best feelings, in order to imitate the trifling and the vain, in things which yield no permanent happiness to the mind, and which the voice of Truth, in the silent hour of reflection, continues to warn them against. The dissipated votaries of a life of licentiousness have been viewed by the good and wise of all ages, as sinking below the rational and allowable satisfactions of time, while the circles of high life and false refinement, have been beheld soaring above the real participation of those enjoyments for which they seem to aim. " Surely, men of low degree are vanity, and men of high degree are a lie: to be laid in the balance, they are altogether lighter than vanity." Surely, nothing but a life of rectitude, the result of an enlightened understanding and obedient mind, will be found in the end worth pursuing or living for. The vulgar joys of sense, those idol gods of men of low degree, are lighter or worse than nothing, because they bring torment in the end; while the lives and appearances of this world's rich and great ones are often a lie, both to themselves and others, as being void of that felicity which they have promised themselves therein, and which they may appear to some to possess and enjoy. Where then " shall wisdom be found, and where is the place of understanding, seeing it is hid from the eyes of all living, and kept close from the fowls of the air?" True wisdom and understanding are still hid, and ever will be, from all who are living to themselves in the gratification of the natural mind, and kept close from every soaring imagination of the vain and aspiring. However high these may rise in the regions of sense, the way of understanding is not discovered, the paths of true wisdom are not found; human expectation and pursuit fail of their object, and they set down clothed with disappointment and

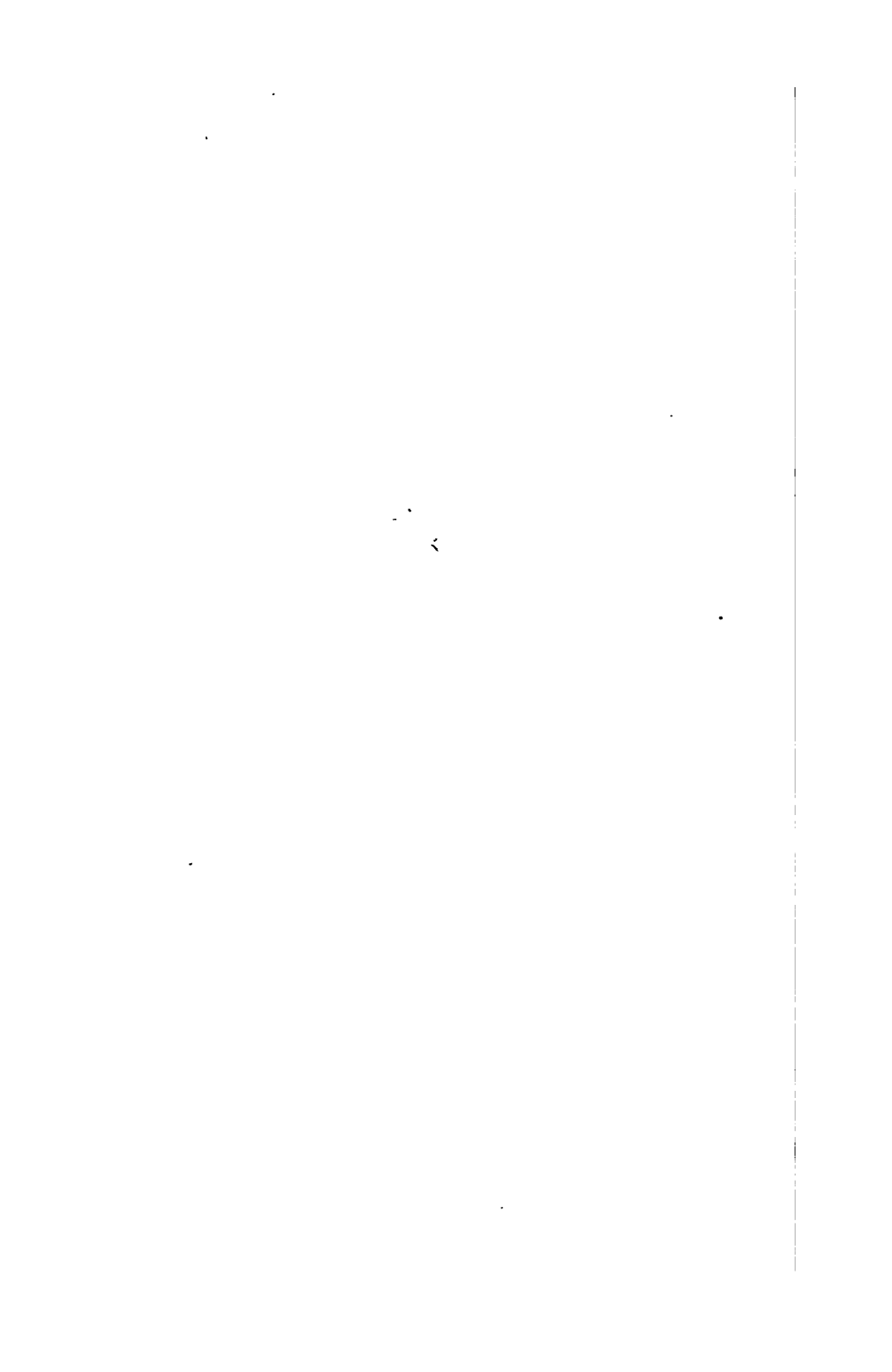
mourning. Lift up thine eyes, thou prodigal son or daughter, and look again toward thy Heavenly Father's house; open thine ear to discipline, and be still, and thou wilt hear a language from on high, containing the glad tidings of final success and salvation. "God knoweth where wisdom is, he beholdeth the place of understanding. He looketh to the ends of the earth, and seeth under the whole heaven." He knoweth the place of hidden and permanent treasures, and understandeth the paths which lead thereto, accompanied with an evidence of assurance, that if thou wilt now give up to follow him, and not thine own imagination, he will safely lead thee thither; he will make thy feet like hinds' feet, and set thee upon high places;—give thee wings as of an eagle, and lift up thy soul above terrestrial joys, to become an inhabitant of those pure regions, where fountains of living water will be opened to thy soul. Turn in hither, ye alienated prodigal children, while he that "seeketh and judgeth" still standeth and knocketh at the door of your hearts. "Behold, now is the accepted time: behold, now is the day of salvation." "Even to-day, while it is to-day, if ye hear his voice, harden not your hearts."

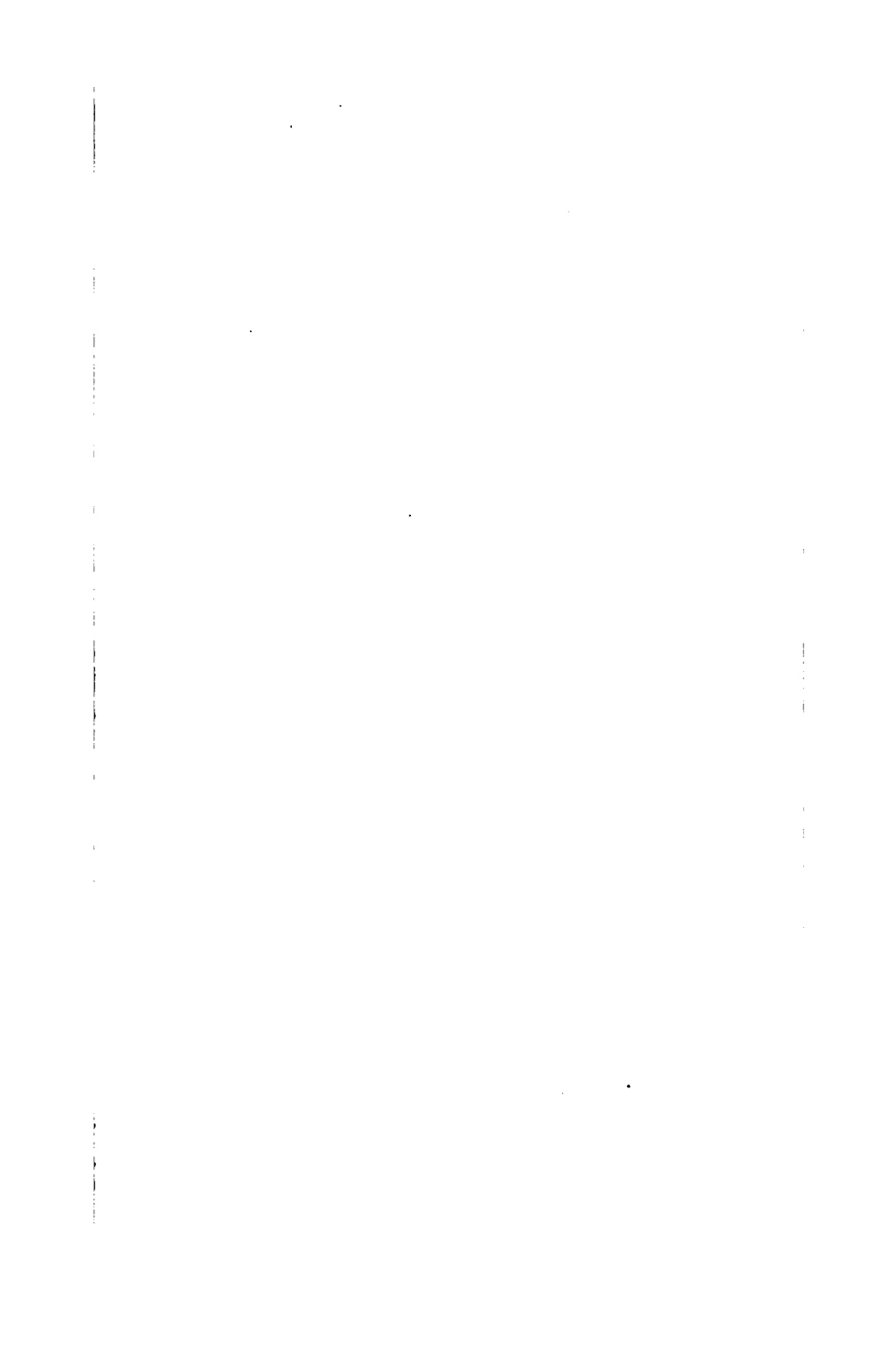
And ye tenderly visited, often covenanting, and yet unstayed minds! my soul is dipped into exercise and sympathy on your behalf, that you may be strengthened and encouraged to hold on your way toward Zion; and when favored to renew your covenants with the Lord, suffer none of the surrounding outward objects and temptations of time to draw you again from the only safe enclosure of his holy fear and presence. Watch continually, even unto prayer, that the feet of your minds slide not from that foundation, on which you have known at times of standing, and on which, through acts of dedication and devotedness, some of you have already begun to build. Here abide, and then, however storms of trial and affliction may arise, or floods of temptation assail you, he that was with Joseph in the pri-

son house, and with David in his distress, remains to be the Shepherd of Israel, and neither slumbers nor sleeps; but through every allotted dispensation will still be near, to remember and fulfil his promise to his followers,—“Lo, I am with you always, even to the end of the world,” if so be ye “receive not the grace of God in vain.”

My mind now seems drawn to address some weary travellers—mourners in Zion, who may at this time need a word of encouragement, being brought to feel the fulfilment of ancient prophecy, “he trod the wine press alone, and of the people there was none with him.” Ah, ye deeply tried, at times dismayed and almost overwhelmed souls! Israel’s Shepherd has not forgotten you, the curtain of his love is round about you still; he numbers every secret sigh and falling tear; he knows the way which you take, and when he hath sufficiently tried you, “will bring you forth as gold.” Therefore cast not away your confidence, in which is great recompense of reward; keeping in remembrance the declaration and promise of our ever present, compassionate Master, that “he that continueth unto the end, the same shall be saved.” For these, in due time, “the solitary places will be made glad; the desert shall rejoice and blossom as the rose; the parched ground shall become a pool, and the thirsty land springs of water.” Therefore “trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength.”

Feeling now clear of the several subjects impressing my mind you-ward, and being weak in body, I seem permitted to draw toward a close, under feelings that can salute, in the love of the gospel, every branch and member of the household of faith. And, my beloved friends, of all ages and classes in this society, may our walk be with God; may we love the place where his honor dwells, and in all our conversation in this world, have chiefly in view the promotion of his kingdom. Then shall we be the people that he





DEC 6 1976

